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CALVINIST CONTACT

34TH YEAR OF PUBLICATION, No. 1659 SEPTEMBER 8, 1978

The summer, the seamen, and the seaway servants

by Stan Koning

Mr. Koning is church relations secretary with Home Missions.

The shipping season runs full tilt in July in Vancouver harbor, British Columbia. Rev. John E.F. Dresselhuis and his ship-visiting helper, Mr. Fred Bosma, started the month on Saturday with three big cruise ships in port. According to Chaplain Dresselhuis, Fred had to manage by himself during two weeks that the Dresselhuis family was on vacation, all after only one week of training.

Bosma said, "My assignment was to deliver Spanish and French new Testaments. They were eagerly accepted." In fact, he had to order more to meet the demand. Many tracts, booklets and tapes were given to Filippino, Italian, Russian, Japanese, Dutch, and Indonesian seamen.

"The Lord really blessed this work among the Indonesian crews of the *Veendam* and the *Prinsendam*. Besides many Christians, I also meet many Islams," said Bosma. "One fine Christian young lad, Eddie Shombing, invited me into his cabin. I had given him an Indonesian hymn book. As we entered his cabin, he showed me a little organ on the end of his bunk. In this small space, legs crossed, he played in his own language: 'Er ruist langs de wolken.'"

"Tears of thankfulness filled my eyes. The Lord gave me someone who would work among His own people. Eddy already has people coming to his cabin, sharing the books I gave him. They share with each other and Eddy has had sing-songs with them. He also gives Christian literature to Muslim workers. In fact, he is berthed in his small cabin with three Muslims. Eddy asked me to pray with him. We have now had several Saturdays in which we had fellowship and prayer together, leaving him a happier man. Praise the Lord that this is happening."

Rev. Dresselhuis mentioned that he had plans to celebrate the Lord's Supper with Indonesian fellow Christians before the ship concluded her schedule of seven day summer cruises to Alaska prior to her departure for the Orient.

"A wonderful contact was established with a brother Cho on a Korean vessel, *World Queen*. This brother is a graduate of the Seoul University, with a major in political science. He has published five books and still writes articles for papers and writes poems. Every Wednesday night and on Sundays, he conducts prayer and worship services in the officer's mess room. Some 12-15 seamen attend out of the crew of 30. We were happy to supply him with three Korean Bibles, hymn books, cassettes, and reference works in their language. May the Lord cause this fellow Christian to be a great blessing to all with whom he sails the Seven Seas!" said Rev. Dresselhuis.

Bosma says that some crew ships are only in port for approximately six hours, some a little longer. "The best time to catch the sailors is at lunch time or at coffee break," he says. "At those times, I give out the Bibles and also let them listen to tapes in their own language, which overwhelms them. They all want a tape and a near fight develops over them. My heart melts when I see that disappointed look on their dark faces when I have no more to give. However, I let them write down their names so that hopefully the next time around I will be able to satisfy their desire," said Bosma.

Coal Harbour, Vancouver B.C.
"British Columbia Government Photo"

"All this took place in their crowded eating room where they eat in shifts. The cook with longing eyes saw others getting their goodies so he sent someone to me to 'please not forget me.' I still had a copy of the Gospel of John, so he got that. When the storm had settled a bit, my head was still spinning, but I spotted him in the distance, stirring the Haitian soup with one hand, the other holding his Gospel of John while he was reading with his lips moving in concentration. The Lord not only blesses the sailors," said Bosma, "but He also blesses me abundantly."

Visiting ships such as the *Veendam* (Dutch), *Vera Cruz* (Panama) and the *Sun Princess* (British), each with about 350 seamen on board, is both rewarding and exhausting according to Rev. Dresselhuis. In visiting some of his supporters in Penticton and Kelowna, B.C., Rev. Dresselhuis put special emphasis on the need for prayer support for the ministry. He urges all of us to pray for the seamen and those who work among them.

Evangelism flourishes in spite of separation

MONTREAL, QUEBEC — The volatile political and social climate in Quebec has not hampered evangelistic outreach according to spokesmen for evangelical churches in that region. Baptist, Pentecostal, and Christian Brethren churches all report increased receptivity to the gospel and the establishment of many new French speaking congregations.

The separatist movement that seeks to secure independence from the Canadian federation has gained momentum and international attention during the past decade. The victory in 1976 of the separatists Parti Quebecois in the provincial election brought to power a party dedicated to independence for the predominantly French-speaking province.

The majority—about 90 per cent—of Quebec's population of 6¼ million is French-speaking, and most of those are Roman Catholics. The church's leaders acknowledge a sharp decline in influence in the increasingly secularized society. The separatists appeal to the French-speaking majority to preserve the language and culture. They contend that an independent state is necessary to achieve that goal.

The election of the separatist party has disturbed many in the business community and created a climate of uncertainty in the financial markets. In spite of that general unrest, evangelical churches are reporting an unprecedented response among French Canadians. All indicate that young people are especially receptive.

Four groups have registered substantial gains in the past decade. They are the Pentecostal Church, the Christian Brethren, the Fellowship of Evangelical Baptist Churches, and the Union of French Baptist Churches.

The Pentecostal Church reports 82 French-speaking preaching points in the province. Twenty-six churches have been organized in the past two years. The denomination operates Berea Bible Institute in Montreal where French-speaking pastors are trained. In addition, another program has been instituted to provide training for English-speaking students who desire to prepare for missionary service in Quebec; thirty have graduated from that program in the past five years.

The Fellowship of Evangelical Baptist Churches reports 59 preaching points including 37 organized churches; eight of those churches have been organized since November of last year. Since 1970, membership in the group's congregations has increased from 375 to 1,322. It operates an ambitious theological education by extension program in which 71 are enrolled. The evangelical Baptists indicate that much of the response has come from young people.

The Christian Brethren Church has experienced rapid growth in its French-speaking churches. Thirty five years ago, the church had 14 English-speaking congregations and two French-speaking churches. Today the group still has 14 English-speaking congregations, but there are now 34 French-speaking churches. The Christian Brethren have initiated an extensive literature program.

The Union of French Baptist Churches has 15 congregations and 650 members.

The emphasis in all four groups has been upon evangelism within the context of the French language and culture. A few years ago, many French Canadians might have equated the evangelical message with Anglo-Saxon culture and the English language. The existence today in Quebec of hundreds of vibrant, growing French-speaking congregations has meant that the climate of uncertainty and hostility has not impeded evangelistic outreach. Spokesmen for those churches report rather that young people are especially more responsive than ever to the evangelical message which has respected their language and culture and which proclaims healing and restoration.

Although the Roman Catholic Church leaders in Quebec have lamented the decline in attendance, one segment of that church has flourished. The charismatic movement among French-speaking Catholics has spawned hundreds of local prayer groups throughout the province and last year brought together 40,000 people at a rally in Montreal's Olympic Stadium.

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VIEWPOINT

Remember your childhood education

The time of learning is upon us again. Our Christian schools and colleges have again opened up the world of learning to thousands of covenant children. That has become a tremendous task for teachers and instructors.

This editorial has become an annual pitch for Christian education because, quite frankly, that is the best for the majority of our children. No other educational system will do, especially in the elementary system. Programs and courses are being improved, along with facilities and teachers, to provide an excellent education for our children.

Secondary schools across the country are adding non-academic courses to their programs to meet the needs for technical students. Christian colleges are finally being built in Canada (we already have a host of them in the United States).

Christian Education, for the Christ-follower, is not a matter of choice. I like to read Timothy whenever it comes to topics such as Christian education and youth because the apostle Paul has virtually adopted young Timothy, referring to him as "my dearly beloved son" and "my own son in the faith".

Paul warns Timothy about the wickedness of the last days, just as we parents warn our children about the world "out there". Paul's advice, of course, is to stand by the Scriptures.

In a time when all the world around you is evil and corrupt, says Paul, "continue in the things which you have learned as a child." "From a child you have known the Holy Scriptures, which are able to make you wise unto salvation through faith which is in Christ Jesus."

If ever there was a case for Christian education, there it is. Sure, you can learn about the Bible in Sunday school, Catechism classes and the like, but you can't learn to apply it unless you are taught how by Christian teachers.

A child can only come to know the Bible by being in constant contact with it. Every day. By using the Bible as the foundation for life and learning, you come to grow in the Lord. Christian teachers spark Christian thinking and Christian learning. You come to apply the Bible to science and mathematics and history and geography. You are taught how to do that in a Christian school.

Paul tells Timothy to be strong in times when "men shall be lovers of themselves, boasters, covetous, blasphemers, disobedient, unholy, etc." But you, Timothy, simply continue to live in the way you were taught; that from a child you knew the Scriptures which are able to make you wise unto salvation.

There will come times of persecution in the last days. The Bible tells us that over and over again. But the veteran apostle Paul, who lived through his share of persecution and who speaks from experience, instructs his young Timothy to remember what he was taught as a child.

Christian schools, colleges and instructors have a tremendous task before them as they launch their new school year. Their task is to mould the young minds in such a way that they will be able to stand tall under the heavy arm of persecution. Those pupils, students and scholars will build a lifetime for themselves based on what is taught in the classroom or lecture-hall.

With God's help may you teachers instruct our covenant children in "the way of the Holy Scriptures" and may you students receive that instruction warmly and eagerly.

Keith Knight

NEWSVIEWS

by Keith Knight

Pope with a sense of humor

Albino Cardinal Luciani of Venice was as surprised as the rest of the world was when he was elected new pope of the Roman Catholic church.

Pope John Paul, a 65-year-old man with a twinkle in his eyes, has been described as one who will be full of surprises. Instead of giving his noon-hour blessing on the first Sunday of his "installation", he told the crowd of 250,000 outside the Vatican how he felt about becoming the pope.

Reporters there said it was refreshing to hear a quarter of a million people chuckle at his one-liners and to laugh with him on other occasions. Pope John Paul has indicated he will forgo the usual inaugural ceremony which involves placing the traditional papal crown on his head. Instead, he will preach a sermon.

A sense of humor in the Vatican will be refreshing for the world's 700 million Roman Catholics, but how will he act when it comes to religion and leadership in the Catholic church? Pope John Paul has been described as a moderate conservative. He is expected to follow the conservative stance of Popes John and Paul, standing tough against abortion and Communism.

There was very little opposition to the election of Albino Carnidal Luciani. The cardinals had decided beforehand what kind of man they wanted and they were pleased with the results. There was a concern expressed by some senior cardinals that the newly elected, 65-year-old pope was too young, that he lacked wisdom, but that he was full of "youthful enthusiasm".

In papal tradition, I suppose, the election of a man who has just reached retirement age by world standards, is rather young. His relatively young age will mean that Pope John Paul will probably lead the Roman Catholic Church for a long time.

The Roman Catholic in the pew is pleased with the election because the pope has a background in pastoral work, an indication that he should be able to relate to the laypeople quite well. All that we can do now is to wait and see what the next decade brings.

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DATELINE: THE WORLD

Rev. Johan D. Tangelder

Why Weeds?

John R. Mott, pioneer of the 20th century ecumenical movement, who toured the world ceaselessly, promoting Christian missions, had as slogan: "Evangelization of the world in this generation." He was convinced that this goal could be achieved. Similar declarations are made today. But will the whole world be evangelized in our twentieth century? Has this optimism a Biblical foundation?

Of course I thank God for the tremendous growth of the Christian church in so many areas of the world today. The Christian faith is now truly world wide. It is estimated that in the last 180 years more people have become Christians and more churches have been planted than at any other time in history. Samuel Moffatt of Korea reminds us that "even where there are no organized churches, even where missionaries are turned away with guns and Christianity is a forbidden faith, you will find Christians. Perhaps only one, two, a handful, perhaps only foreigners, but they are there, and they belong to the oldest and strongest world-wide fellowship the world has ever known, the people of God, the Church of Jesus Christ."

In Malawi, the largest Protestant denomination is the Church of Central Africa, Presbyterian (CCAP). She claims a million members and adherents. The fantastic growth of this church has created a critical shortage of ministers. At present there are only 172 ministers.

In 1945, the Korean church had 300,000 members and in 1977 Christians numbered approximately 5 million. All denominations are growing very fast, though at different rates. The growth of the churches in the Philippines has slowed down. The general average growth of 55 denominations according to incomplete statistics, shows much less than the annual rate of population growth, which is 3.5%. However, one optimistic note is that growth by conversion is much higher than the rate of growth "by either biological or transfer growth."

Do all these optimistic reports prove that the world will be evangelized in "this generation?" Is this optimism warranted? For each convert, we give God the glory. And thanks be to the Lord of the church for each new church planted. But how do we account for the lack of growth and converts in places where the gospel has been faithfully preached for years? Why are churches declining in so many European countries? Why is mission work among the Muslims so extremely difficult? Mr. George K. Harris, a missionary with the Overseas Missionary Fellowship, was asked: "Mr. Harris, in your thirty-five years of work among Muslims in China, did you see the establishment of a church of Muslim converts?" Mr. Harris, in thought with head slightly bowed, answered, "No, we didn't have that privilege."

Why unbelief? Why do some accept the Gospel and others reject it? Is unbelief only the hardening of the heart or rebellion against God?

Church leaders have called for the assistance of experts in sociology and psychology to discover the reason for unbelief. Sociologists have pointed to secularization, urbanization, and industrialization as causes for unbelief. Psychologists are pointing to rationalism, stress, strain and the unwillingness to accept religious authority as reasons for rejecting the Gospel. In Third World countries, society and family pressures and the poverty of the masses are cited. And some evangelicals suspect that the lack of success must be attributed to improper techniques. If you only have the "right technique" or the "proper method," you will be assured of results. If an area is not responsive to the gospel, the evangelization methodology must be re-evaluated.

The contributions from the experts in sociology and psychology are helpful. The development of an evangelism technique is useful. But we should not overrate them. Why do people resist the Gospel? Besides sociological, psychological and methodological reasons, there is the spiritual. The Bible speaks of an ongoing struggle between the kingdom of God and the kingdom of satan. "For we are not contending against flesh and blood, but against the principalities, against the powers, against the world rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places." (Eph. 6:12)

In the parable of the weeds, Jesus tells of the sowing of good seed in a field. And the day following the sowing, the servants of the owner of the field "came and said to him, 'Sir, did you not sow good seed in your field? How then has it weeds? He said

Continued on page 6

Should the organist be paid?

by Arie Verduijn

Mr. Verduijn is an organist in Aldershot, Ontario.

"You must be kidding: pay the organist?

"Brother, in our church all work for the Lord is done without pay. Playing the organ is working for the Lord, therefore 'pro deo'. We have several men and women who love to do it, we are never short; so why should we pay? Moreover, the organist is merely one of many in our church who spend their time and energy (and even pocket money) serving the Lord in a variety of capacities.

"Think, for instance, of the elders; they go out home visiting in their own cars and they don't get paid for mileage! The deacons too are on the road, as are the leaders of the youth groups, the local representative of the Back-to-God Hour, those who work in evangelism, and so on. No sir, the organists may not like it, but if you start paying them you wind up with all kinds of requests for reimbursements and we simply cannot afford that. It has never been done before, so why should we start this nonsense now?"

I am sure that this is the attitude in many consistories and as a result in Canada the Reformed churches of various colours (from pure white to deeply stained, depending on who you ask to define the proper shade) are notorious for either paying nothing or budgeting a token amount for "organist expenses".

Yet some consistory members and certainly most organists have serious doubts about the wisdom expressed above. But in keeping with the various admonitions in the Bible to keep peace with all men as much as is possible they prefer not to pursue the matter, reasoning that there are more important issues than the remuneration of the organist.

I do not disagree with the latter reasoning, however our churches and church members are short-changing themselves and their families by allowing second best and worse (sometimes much worse) to be good enough for the musical part of the worship services.

"All work for the Lord is done without pay." That was true in Biblical times, when Paul worked as a tentmaker to make a living while preaching the Gospel. Now we have theological seminaries, where during many years students are being pumped full with knowledge, and then let loose on a congregation. Even if the end result is often not what one would have expected from spending buckets full of money, we pay our ministers, who must depend on their salary for a living, though it may be lower than what the average church member makes.

"Playing the organ is working for the Lord, therefore 'pro deo'" If it is an axiom that work for the Lord must be done without pay, we do wrong in paying the ministers. We would have to close our seminaries, since very few students would be prepared to spend years of their life and many thousands of dollars preparing for a calling, in which they would have to work twice as long as the members of the church they would serve. Eventually we would wind up with volunteer preachers (if not just laymen), an alternative which few of us would accept as feasible or desirable, but could be workable as in churches behind the iron-and bamboo-curtains.

Yet, we see nothing wrong with not paying organists, although the parallel is striking. In most cases we wind up with amateurs without proper training. A trained organist too, has spent many years and several thousands of dollars on study and practice before he qualified as such. Depending on the person and his capabilities, he may have devoted 4 years to become proficient as piano player and another 4 years playing Bach etc. on the organ. In addition he had to learn improvising.

Any person who has sacrificed so much to become a professional musician deserves the same considerations as a minister. As a rule a congregation which does not pay the organist does not deserve a qualified organist and simply does not get one. The amateur organist is like the layman preacher. He may have all the dedication required, but lacks the training for a first class job, and in his work this shows up.

"Why, then, should we pay our organist(s) if we have enough volunteers?" A good question, because there are several good answers.

Before I give some I must make a remark: there is a severe shortage of organists in all Canadian churches. Any organist who, like myself, is at least a good and experienced amateur, has no problem being appointed in a paid position with a Protestant church or even a synagogue. There, his work is appreciated because, in general, people evaluate what they receive in terms of what they pay for it.

Now some answers:

1. We should pay all our organists regardless of status, because they have clearly defined expenses related to their function: they buy special books and music, are members of one or more organist societies, attend seminars and workshops to upgrade their skills, visit colleagues and try out their organs, and they make extra trips for practice sessions. If the organist lives out of town and drives 24 miles each week, his mileage reimbursement alone should be $240. The minimum annual compensation should be about $300, and not $50 as in one case which I know. If the organist does not want it, he can return these expenses to the treasurer.

2. We should pay our organist at least and generously (that is with love) his expenses because otherwise we will not attract young people to prepare themselves for taking over when the time comes. Even a good and experienced amateur has not reached that "niveau" without spending many tens of dollars in each of many years, practicing behind the piano and console many thousands of hours. The kids know that it is hard work to prepare themselves. It is completely unrealistic to expect from today's teenagers that they would become interested in studying for organist, if it only means hard work, many expenses. I know this from experience, since in the seven years that I am organist in the church where I am, not one boy or girl has expressed a desire to learn how to play the organ.

3. We should pay, because it will be an incentive for the organist to diligently study every week, practice the hymns and select proper other music, fitting in with the sermon.

To many this answer must come as a surprise. But no one knows better than the organist of the temptation to let things go until just before the service and then make up his mind as to what and how to play, especially if he has been accompanying congregational singing since his teens. Why? Very simply because he knows that he and his playing are taken for granted. I have had a minister announce: "The organ will now be playing ...." Hardly anybody ever asks what was played or makes a comment on the music, which he so carefully selected; the feed-back is absent. Sometimes he wonders if anybody was listening.

Why, then, should he make extra trips to the organ for practice? Practice until he knows every hymn for next Sunday and the finger-and foot-settings by heart?

No good Christian would want to accept money for doing nothing; so, if he receives pay, he has no choice but to practice.

4. We should pay the organist to increase the awareness in the members of the importance of the musical part of the worship service and the function of the organist. Now it happens that a new church is being built and the organist is not asked about the musical instrument until the estimates have been approved by the congregation and only because he insisted on being heard after he could not accept the proposed 'solution'. It is the duty of the organist to give guidance because he has a responsibility beyond that of the ordinary church member. People want value for their money. A paid organist is not that easily ignored.

5. We should pay even the amateur organist, because it would show prospective, qualified, profesional musicians that we recognize the special position of the organist. Calvin College graduates competent musicians, but unless we enable them to make a living in music, they won't accept a position. They simply cannot afford to do so.

"We don't pay elders and deacons". Just one other question: Is it fair to burden an elder with car expenses for family visiting if he does not make much money and has a large family with children going to the Christian School? Those who don't want the money, can endorse the cheque back and receive proof of a charitable donation, which it truly was. This enables him to give more for the Lord's work, since he is going to save tax money as a result. The government allows us to do so. Is it really good stewardship to be so dogmatic as to rather give money to the government than to the church?

We never did it before, why should we start this nonsense now?" Even if we did not do so before, we should start now because we miss out on many good things:

-our children do not hear good church music played as well as they should for their development.

-we are served better by qualified organists, who assist us in praising the Lord without being distracted by their playing, as unqualified organists often do, to their regret.

I expect no overnight changes. But I do hope that by the time I am not longer able to lead my congregation I won't have to listen to an organist who plays worse than I already did. May the Lord still grant me some time to sing His praises to musically acceptable tunes and harmonizations, without being distracted by mediocre playing.

R.E.S. NEWS

Canadian Reformed Churches address appeal to CRC

Canada (RES) — In the last two issues of *Clarion*, the Canadian Reformed Churches address a lengthy appeal to the General Synod of the Christian Reformed Church in North America and to its consistories and members. The appeal outlines the Canadian Reformed Churches' view of the history of relations between the two churches. The thrust of the appeal amounts to a charge that because the CRC never really recognized the 1942 split that occurred in the Reformed Churches in the Netherlands for what it was, namely, a radical deviation which permanently put the latter on the wrong track, the CRC is destined to follow the RCN down that wrong track.

Everything that the appeal finds to be wrong in the CRC today is traced back to this one fundamental error: that the CRC failed to recognize that in 1942 the RCN became a false church while the Liberated churches were the upholders of the true Reformed tradition. The argument of the appeal is summed up in these closing paragraphs:

"Because of the fact that the RCN then (in 1942) exercised false discipline and did so in a hierarchical manner, they are today unable to employ the Keys of the Kingdom of Heaven. And because of the fact that after the Second World War you did not want to investigate the matter, although it was your duty according to your rules for correspondence with sister churches abroad, you have now officially enervated the relationship and you do not want "to enter into matters that are not rightfully ours to enter." (This refers to the refusal of the CRC to interfere in doctrinal discipline cases still pending in the RCN.)

"In the meantime, your own church will be infested with the deadly illness of the relativizing of the authority of God's Word and of the attack on the contents thereof, even on the truth of the gospel, Jesus Christ Crucified."

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Christian Care for the Elderly. Holland Christian Homes Inc. Owned and operated by its members, Annual M.F. $25.00 per Family, or $250.00 for life. P.O. Box 4127, Stat. D., Hamilton, Ont. L8V 4L5 or write to the Secretary, D. Brinkman, R.R. #1, Bowmanville, Ont. L1C 3K2. Applications for accommodation to be sent to Box 333, Brampton, Ont. L6V 9Z9.

Church Page

Summer Evangelism

Vacation Bible School

Yes, Vacation Bible School is over. And if you did not take a half hour during those two weeks to come and watch the Holy Spirit at work amongst these children and teachers, you really missed something. Those who did come to take a peek and share the simple Gospel, truly found it beautiful indeed, even for themselves.

We thank and praise God for the program's success. Now comes the follow up program about which you can read below.

However, we cannot close without thanking all those involved. Much preparation goes into planning a Vacation Bible School, so we say to everyone in the congregation: Thank you for your support, be it your donations, help, or prayers.

As a congregation we can thank the entire staff of Vacation Bible School 1978, for their part, whether they were drivers, dishwashers, waitresses, teachers, distributors of flyers, and we can go on. May the Lord bless you all and enrich your life in doing work in His kingdom.

A special thank you should go to our most capable superintendent, who with her most talented gifts and love shared so faithfully the joys and grace of our Saviour Jesus Christ, with everyone.

The Evangelism Committee
Hebron Chr. Ref. Church
Whitby, Ont.

Plowing Match

The Plowing Match Committee had a meeting in Wingham on August 1. Most of the preparations have been made. A tent has been rented for the four days of the Match. Display cases and tables have been offered by the different congregations. Six congregations in all are participating in this event. The cost has been estimated at $3,000.00 with Clinton paying $625.00, of which $200.00 has already been paid.

Weather permitting, there is hope that 250,000 people will pass our tent and a good number of them will stop to look at our display. The theme chosen is "Sow What?".

Christian books and tapes along with Bibles will be for sale, but our main goal is to talk to the people and to make sure that God is well presented at the Plowing Match. All the ministers are participating and will be on hand all four days at different times.

The Committee has asked for 40 volunteers from the Clinton congregation. With enough volunteers and a proper time schedule it should come to two or three hours per person.

Not all 40 volunteers need to witness to the public. The Committee needs people who can handle money and make change, people who can sell Bibles and Christian books and to arrange the shelves and display cases.

Anyone who is interested in this work can come to a meeting in our church on August 21, at 8:00. Any questions you may have about this project can then be answered.

Clinton Chr. Ref. Church

Pastoral Pondering

Reflections about summer ministry

Mr. F. Bosma, assisting Rev. Dresselhuis this summer, writes about his experiences:

Rev. Dresselhuis introduced me into the work which he is doing. I must admit that it all is a great eye-opener to me and there is much to learn. He told me that my main task for the summer months would be to visit the cruise ships which return to the port of Vancouver every seven days and there are ten different ships entering our harbour at different intervals.

Some of these cruise ships have over 300 crew members and 700 passengers on board. We have visited several and I surely was encouraged by the hunger for the Word of God. At one cruise ship by the name of Veracruz we were welcomed by one of the officers who showed us the several messrooms. At the crew's messroom we were overwhelmed by the interest for the material we carried. We gave out the New Testament to the Haitians and the sailors from Honduras, but since we didn't have enough we let them write down their names and the language in which they would like their Bible. We have to deliver 20 N.T. the next time they are in port.

I was approached by a boy from Manilla (Philipines) and went to his cabin. To my surprise I saw 10 volumes of Childrens Bibles which he had bought at a Salvation Army Store, second-hand. He said he had a wife and three children and would be home by Christmas. We had a fine Christian fellowship and also a minute of prayer. I promised also to give his name and address to our missionary in Manilla.

We saw, as we left the ship, several of the crew reading our material. We had a blessed day and praised and thanked our loving Father for his care.

First Chr. Ref. Church
Vancouver, B.C.

The message of the empty pew

"Thou shalt be missed, because thy seat will be empty." I Samuel 20:18.

An empty church pew speaks with great eloquence. To the preacher it says, "Your sermons aren't worthwhile". To the visitor it whispers, "As you can see, we're not quite holding our own." To the treasurer it shouts, "Look out for a deficit." To the stranger seeking a church home it suggests, "You better wait a while." To the members who are present it says, "You might as well go fishing next Lord's Day too." The vacant pew kills zeal and smothers hope. Most of all, it displeases the Lord.

One lady convicted about this problem, tried to soothe her conscience by writing these words: "I am sorry you put Sunday where You did, Lord. You see, we could attend church more regularly if it came at some other time. After six days of work we are all tired out. Not only that, it comes right after Saturday night. That is one time we feel we should enjoy ourselves, so we go to a party or a place of amusement. Often it is after midnight when we head for home, so it's almost impossible to get up in the morning.

I mean no disrespect Lord, but it's the day when we have the biggest dinner and I must be here to prepare the meal. My husband John is cooped up in his office all week, and Sunday morning is the only chance he gets to tinker with the car or mow the lawn. We know we should go more often, but our seat is empty because You've chosen the wrong day."

Many Christians wouldn't be as daring and sacrilegious as that lady, but in their hearts they agree with her. If you have no time for God, beware. Don't let an empty pew testify against you at His judgment bar.

Are you a good church member, friend,
Who gives the Lord His due?
Or do you put your pleasures first
And leave an empty pew?

from Daily Bread

Church News

Pembroke CRC — Twice give God the Glory

The walls of the new Zion Christian Reformed Church of Pembroke Ontario rang with praise and thanksgiving in a double celebration as members and friends of the congregation twice gathered to give glory to God.

The weekend of praise began on Friday evening, April 25th. Former members from all parts of the country, a former pastor, and friends from Classis Eastern Canada and from the city of Pembroke joined our 225 members to consecrate and dedicate a new church building to our Lord and His Kingdom. It was truly a service of praise and thanksgiving.

For the past twenty-five years the congregation met in an old renovated home in the city of Pembroke. This building satisfied our needs for much of this time but new needs demanded better educational facilities and a larger worship center. A growing sense of God calling us into community ministry and visible evidence of the need for a Christ-centered, reformed witness, lead us to consider the building of a new church for His work. God made it possible. His hand lead us.

Our old building was placed on the market and sold. Almost unanimous support from the congregation and generous giving of pledge monies allowed construction to begin in the fall of 1977.

The new church building consists of a sanctuary and large fellowship hall on one level, and five large classrooms under the fellowship hall for education and meeting purposes. Today our new building stands as evidence to the blessings of God in our midst and to the faithfulness and diligence of God's people.

It is located in the growing suburban area of east Pembroke, an area rich in opportunity for outreach and evangelism. The church is surrounded by nearly 75 homes and more will be built. We pray that an active witness can begin among our neighbors through children's education programs and adult ministries. We look forward to our Lord using us in ever more meaningful ways to spread His love and His salvation.

"Taste and See That the Lord is Good" was the theme of the message the pastor brought on the evening of dedication. The following evening again gave us opportunity to reflect on God's goodness. We gathered to celebrate our 25th anniversary as an organized congregation of the CRC.

The fact that we in Pembroke can now meet in a new building and could celebrate 25 years of God's faithfulness is double reason to give God the glory, for it is proof again that all things come from our Father's hand. It is our prayer that our covenant keeping God will find us worthy of the blessings he has given us, and that he may use us for His purposes to the building up of His kingdom.

On behalf of the Congregation of Pembroke
Rev. Dan Tigchelaar

CHRISTIAN REFORMED

Called
-to Port Perry, Ont., Rev. Jacob Geuzebroek of Niagara Falls, Ont.
-to Nobleford, Alta., Candidate Stanley Drenth
-to Prince George, B.C., Candidate William Tuininga

Declined
-to Kentville, N.S., Rev. Raymond Sikkema of St.Catharines (Trinity), Ont.

Accepted
-to Beacon Light, Gary, Indiana, Rev. Harry H. Boer of Charlottetown, P.E.I.
-to Edmonton (Second), Alta., Rev. Jakob Kits of Surrey, B.C.
-to Saskatoon, Sask., Rev. G.J. Hogeterp of Chilliwack, B.C.
-to Brantford, Ont., as second minister, Candidate James Poelman of Athens, Ont.
-to Acton, Ont., Rev. John Cooper of Paramus, N.J.

New address
Rev. Jakob Kits, 10919-111th Ave., Edmonton, Alta. T5G 0L4 (403) 426-7017.

Address correction
Rev. Henry Wildeboer, 407 Crescent Blvd. S.W., Calgary, Alta. T2S 1K6.

New clerk
Kelowna, B.C.—Peter Ufkes, 315 B Jucome Rd., Kelowna, B.C. V1X 1T3.

Church location
Windsor, Ont.—Beginning Sept. 10, Ambassador CRC of Windsor will hold its morning service at W.G. Davis Public School, 2855 Rivard Ave. Sunday School will begin at 10 a.m. and worship service at 10:30 a.m. with the evening worship service in Victoria United Church at 7 p.m.

WORLD MISSIONS NEWS BY PHONE

Dial direct to Christian Reformed World Missions, Grand Rapids, for a minute of mission news from around the world. The equipment is operating from 5 o'clock in the evening until 8 o'clock the following morning, Eastern Daylight Time, seven nights a week.

dial 1-616-241-6568

Check your local telephone directory or call your local operator for the most economical time to place your call. World Missions News will be updated each Monday. Keep in touch with happenings in the lives and work of your world missionaries.

CHRISTIAN REFORMED WORLD MISSIONS
2850 Kalamazoo Avenue S.E.
Grand Rapids, Michigan 49508

Abortion

The evil of our times

by Gwen Landolt

Mrs. Landolt is past president of Alliance for Life.

For nearly ten years now one of the most terrible evils of our age is being repeated over and over in our hospitals across the country. Behind the closed doors of the operating room, doctors who have been swearing the Hippocratic Oath for over 2000 years have abandoned that sacred oath to protect and preserve human life and are destroying human life in frightening numbers — over 54,000 in 1976 alone.

This terrible death toll is being undertaken not only at a financial cost to each of us as these abortions are paid for by provincial health insurance plans, but also at a tremendous moral cost to us as a nation. For by passing the abortion laws in 1969, for the first time in our history, human life is no longer considered sacred and one of the great foundations of our Christian teachings and our civil laws has been put aside.

How did this all begin and how will it all end? Up until 1969 abortions were only performed in those very few cases where the mother's life was endangered by the pregnancy. This was in keeping with Christian teaching and has been part of our laws even before the birth of Christ. Even without the medical and scientific knowledge that we possess today abortions were prohibited in early times because it was understood that the child in the womb was a human being who needed the protection of the law.

It is ironic, therefore, that today, with all our specialized knowledge of the child developing in the womb and our great medical advances that enable women to safely carry their babies to term, hundreds of thousands of abortions are being performed.

The present abortion law has its roots in the latter part of the sixties and early seventies which was a time of great permissiveness and abandoning of our old values, values that have stood the test of centuries and which have unerringly guided our forefathers. At that time, pressure was placed on the government to widen the abortion law, mainly from the Canadian Medical Association. The Medical Association argued that abortions were already being performed in hospitals and that it wanted only to legalize what was already done in our hospitals and to offer greater protection to the doctors involved (one should rightly ask why doctors felt themselves to be above the law).

Also, at that time the women's movement was showing strength and demanded for its followers the empty slogan "a woman's right to her own body". This slogan totally ignored scientific facts that the child in the womb is not a part of his mother's body but is a separate and distinct human being. Human life in the womb developed according to an ordered and predictable pattern which begins at conception and continues through the pre-natal period, infancy, childhood, adolescence, maturity and old age.

Given the permissive climate of the times other organizations chimed in to push for a widening of the abortion law —the national board of the Y.W.C.A., the National Council on the status of Woman, the University Women's Club, the Jewish Women's Council and the United Church of Canada, to name a few. The Liberal Party in power at that time brought forward legislation which became law in August 1969. This abortion law provided that an abortion may be performed when in the opinion of a hospital therapeutic abortion committee, the continuation of the pregnancy would, or would be likely to, endanger the life or health of the mother.

Unfortunately the word "health" was never defined with the result that abortions in the name of "health" are being performed for reasons of social or economic expediency. In February 1977, the federal government released the results of a study (Badgley Report) it had commissioned on the operation of the abortion law in which it was stated that "many physicians whom the committee met on its visits to hospitals across Canada openly acknowledged that their diagnoses for mental health were given for purposes of expediency and they could not be considered as a valid assessment of an abortion patient's state of mental health".

Thus the faulty law on abortion has opened the door to over 325,000 deaths since 1969 with over 50,000 now being performed each year. This exceeds the total number of Canadian servicemen (39,319) reported killed or missing during all of Second World War. As a result, no one need inquire anymore about our empty classrooms, asking the questions "where have all the children gone?" for the answer echoes in our hearts and minds, they are dead and gone, everyone, often victims of a surgeon's capitulation to a woman's request to put her convenience before the right to life of her innocent unborn child.

Some hospitals in Canada are now killing more babies through abortion than they are allowing to be born — Toronto General Hospital and Toronto Wellesley Hospital — to name but two. What a travesty of justice and what a sad reflection on the times in which we live. We are required to pay for these abortions through our respective provincial health insurance plans and through the federal government's support of organizations such as Planned Parenthood Federation of Canada. According to the Badgley Report, Planned Parenthood is the largest abortion referral agency in the country and this organization has since 1972 passed resolutions supporting unrestricted abortions. At its annual meeting in 1977, it passed a resolution endorsing the establishment of abortion clinics across the country. In spite of this, Planned Parenthood receives over 90% of its income from federal grants supplied by the Canadian taxpayer. In 1976 Planned Parenthood's income for the year was $716,359 of which only $16,000 (2% of its total income) came from the public at large. The rest came from huge federal grants, including $600,000 from the Department of Health and Welfare. It is also disturbing that Planned Parenthood in its own report issued at its 1977 annual meeting stated that it no longer regards itself as a "service agency" but rather as an "agent of change". Change to what? To the hedonistic, sexually permissive society literally at our expense?

Euthanasia

Where is the permissive abortion law leading us? It inevitably is leading us down the darkened passageway to infanticide and euthanasia. Once we accept a concept that an individual has the right to decide privately to take the life of another human being without being answerable for his action, then a dangerous precedent is set, dangerous to all other vulnerable members in our society such as the handicapped and the aged. It was recently made public that at Toronto's Sick Children Hospital between 1950 - 1971, 50 cases of children with Dawn's Syndrome (commonly referred to as mongolism) were refused medical treatment and were allowed to die, and it should be added, they died a slow agonizing death of starvation and dehydration because they were born with an easily corrected bowel obstruction (which appears in about 10% of Dawn's Syndrome children) which prevented them from digesting their food.

In the summer of 1977, an Anglican committee on death and dying brought forward a report to their General Synod recommending that children born with severe neurological defects should have their lives terminated on the grounds that such children are not really human beings since they are "incapable of spiritual or intellectual life". But the Lord is sovereign and those who are less than perfect are part of God's Divine plan — and not a mistake of nature.

"Who has made man's mouth? Who makes him dumb, or deaf, or seeing, or blind? Is it not I, the Lord?" (Exodus 4:11). Surely man can not destroy life that God has created for as Christians we are united in our fundamental conviction that life is not accident but the gift of God. The beautiful words of Psalm 139: 13 tell us: "For thou didst form my inward parts, thou didst knit me together in my mother's womb", and Jeremiah 1:5 "Before I formed you in the womb I knew you, and before you were born I consecrated you".

In Matthew 10:29 we read: "Are not two sparrows sold for a penny? And not one of them will fall to the ground without your Father's will?" If God cares for each sparrow in the field then how could God not love and cherish the child in the womb? The Scriptures tell us God's love and knowledge of the individual is in all stages of life before as well as after birth. His love is so personal and so intimate and overwhelming that it calls forth renewed confidence in, and worship of the Lord, the Giver of life. To deliberately destroy a life so created and cherished by God is an act of violence against God Himself.

We must not condemn those who seek abortions. Rather, God has told us to love our neighbour as ourselves and the woman who is under stress from an unwanted pregnancy needs help. Would Jesus not say "fear not, I am with you"? Thus we must exercise our Christian values of compassion and tenderness toward our neighbour, the mother of the child, and reach out to her with love and practical help.

One thing is absolutely certain, namely that the time has come for Christians to rise up and take direct action as it is incumbent upon us to exercise our influence for what we consider to be right under God's ordinances. As it is expressed in the New Testament, whatever you are doing, whether you speak or act, do everything in the name of the Lord Jesus; put your whole heart into it, as if you were doing it for the Lord and not for men.

In this regard, there would appear to be no better time than right now to act as a federal election will soon be held in Canada. This gives us a very special opportunity to take Christian action by ensuring that men and women will be elected to Parliament who will stand up bravely for life. This forthcoming election is so extremely significant because there is no question that those elected will be voting on an amendment to the abortion law. As a result it is absolutely crucial that pro life men and women will be given all the support and assistance during the election. To work in the forthcoming election the pro-life movement in Canada recently formed a political organization called "Campaign Life" whose objective is to assist in organizing in each riding a group of dedicated men and women who will make abortion an issue in the election.

Their task will be to make voters in their riding sufficiently concerned about this issue and to convince them to cast their vote on this single issue. Certainly, pragmatic politicians will be arguing that voters must consider their good record in other important areas and that abortion is "merely" one issue. However, if we as Christians believe that abortion takes the lives of thousands of innocent babies each year then it must be an overriding issue for us.

Every Christian, regardless of his other interests, should take part in the pro-life movement as no Christian can excuse himself lightly from his duty.

Campaign Life needs your help, both financially and personally. Campaign Life can be reached at Box 5303, Station "A" Toronto, Ont.

... God's love and knowledge of the individual is in all stages of life before as well as after birth. His love is so personal and intimate and overwelming that it calls forth renewed confidence in, and worship of the Lord, the Giver of Life. To deliberately destroy a life so created and cherished by God is an act of violence against God Himself.

Chinese Christians plot evangelism strategy

TORONTO, ONT. — The third North American Congress of Chinese Evangelicals, held at York University here in mid-August, heard repeated calls for evangelization of all segments of the Chinese community, coupled with cross-cultural outreach to the Chinese world.

Professional people and students figure largely in many of the 280 congregations that have emerged in Canada and the United States. The 300 delegates to the Toronto congress were warned that they should not neglect important groups in their ethnic community. Specifically the elderly, the North American-born Chinese, and working people were cited. Failure to evangelize them could mean that congregations would continue as "middle class, affluent churches existing in the midst of a hetergeneous (Chinese) community," stated a preliminary report presented to the congress.

Delegates were also reminded that their churches were part of a larger fellowship and that their churches should not become ethnic and cultural enclaves. "We Chinese should pray about the larger world beyond that of our kinsmen," contended Dr. Eddie Lo. "What of those non-Christians that further crowd our world?" he asked. "Our responsibility under God extends to the whole generation of which we are a part."

The increasing number of young people enrolled in training for full-time Christian service and expanding missionary support from the churches were indicators of expanded evangelization endeavors.

During the week that the congress met here, China again figures in international news. Chairman Hua Kuo-feng set out on a tour that took him to Europe. During the same week, a World Bank development report stated that by the turn of the century, China's population would top the billion mark.

The motto displayed prominently at congress functions summed up the response of Chinese evangelicals: "For such a time as this."

Continued from page 2

to them, 'An enemy has done this." (Matt. 13:27).

Why unbelief? This is a deep mystery! Not faith but unbelief needs an explanation. Christ is the Victor over Satan. The cross and the empty tomb are symbols of Christ's triumph over evil. Satan has been defeated.

Christ is the great Sower, but as the seed is sown, the enemy is also busy. The coming of Christ's kingdom brings the reaction of Satan's kingdom. Wherever the Gospel is preached, satan opposes. Why the Gospel seed finds fruitful soil in some part of the world and not in others, we don't know. Yet, we do know that Christ has overcome the evil one. And we can still sing that stirring hymn written by the great Reformer Martin Luther.

And though this world, with Devils
filled, Should threaten to undo us,
We will not fear, for God has willed
His truth to triumph through us.
The prince of darkness grim,
We tremble not for him;
His rage we can endure;
For lo! His doom is sure,
One little Word shall fell him.

PASTORAL COUNSELLING

Feelings

There is a song that you hear on T.V. and on the radio entitled, "Feelings." In our lives we live a great deal with our feelings. Actually, we are not half as intellectual or rational as we think we are. We are governed to a large extent about how we feel on a given day or how we feel towards the person whom we are talking to, how we feel about our religious life. There are a number of feelings that seem to have a dominant influence on the lives of people. A good deal of stress has been laid on this in the sensitivity training sessions that are held in various places. They are used in order to have a person feel free to express the feelings that they have. This has been carried a bit too far in many cases. I don't see any reason why a good, healthy person needs to go through that kind of therapy. After all, there is little reason why we shouldn't live with our feelings.

I think, for example, there are those who are afraid of the feelings of fear. Fear is a very devastating emotion. It strikes us in such a way that we can be completely incapacitated. It is true what Franklin Roosevelt used to say, "We have nothing to fear but fear itself." If we could only reach that point in life where we wouldn't be afraid of our own fears. Many people are just simply afraid of fear. We are living in a world in which there are many things that are very scary. You don't walk on a dark street in certain sections of the city because it isn't safe. We lock our doors and cars more carefully. The whole idea is we are living in an era in which there is much more that inspires fear.

A lot of people also have considerable problems with the feelings of anger. It is natural for us to become angry at times. So many people are afraid of what they might do while they are angry, or are afraid of what they might say. The feeling of anger too can be a very devastating thing. Often it is not the anger itself that bothers us so much, but it is the way we handle our anger. It is what we do when we become angry. It is what we say. It is the way we react to other people. Some people have a tendency to strike out physically, many people strike verbally. They have reason to be afraid of their anger because their temper is not under control.

Jesus became angry and he showed his anger in some strange ways. For example, you read when the disciples prevented the mothers from bringing their babies to Jesus, we read that Jesus became angry and he said, "Suffer the little children to come unto me." Paul makes the statement, "Let not the sun go down on your wrath, be angry but sin not." There is room for anger in life, but the big thing is what do we do with it? How do we handle it? This is the thing that makes us afraid.

I think in more recent years we have become much more afraid of the feeling of prejudice. You almost feel guilty when people say, "Well, you don't like blacks," or you make a remark over the radio or from the pulpit and you get accused of being prejudiced. I hope I'm not, but the fact is you may make statements which other people will read as being a form of prejudice. Prejudice is something that you can't really escape. Everyone of us has a certain amount of prejudice whether we like it or not. No one is completely open with every kind of person. One is more open than another. You feel more comfortable with someone who has been brought up in the same background that you have been, who has the same religious background, or who has the same color of skin, but that doesn't mean that you reject people or wouldn't accept people who are of a different color, religious or cultural background. We aren't going to let these things rule us. The movie and the play on T.V. from the book of "Roots" stirred up a tremendous amount of guilt feelings on the part of people. Prejudice is a feeling. You can't let it rule you, but you can't live in fear of prejudice because if you do you are going to walk around with feelings of guilt.

I often meet people who seem to try to hide their feelings of grief. You find this particularly among people who have been divorced. We are seeing a large number of people in our own circles who have been divorced. In a divorce you find a certain amount of grief. The person who has been rejected by his/her mate will feel well if God had taken this person away in death you could say it is God's fault, but here my husband or my wife has been taken by another person. You tend to blame the other person. People don't really come down to the point of saying, "I have a feeling of grief because I have lost a loved one." We do the same thing when it comes to material things. A man's house was struck by a tornado and completely destroyed. His insurance policy wasn't too good. He feels terribly bad about the fact that his possessions have been lost and that he has not been able to replace them. He was unwilling to admit that there was grief in his heart; grief because there was a loss. We don't have to be afraid of grief. There is such a thing as accepting our feelings of grief by expressing them, by talking about them, by bringing them out in the open.

I also think there are many who are living with feelings of guilt and they have an intense fear of guilt feelings. Don't you often hear someone say, "Why do you feel so guilty about this?" A man said a few critical things to his pastor, then he came back a couple days later and said, "I am sorry about what I said." The pastor said, "Why do you feel so guilty about that?" We don't want to feel guilty, but if we do do something wrong, we ought to be willing to admit our feelings. I think we ought to express them openly, talk with others about your feelings whether it is grief, anger, prejudice, guilt or shame. Whenever we have offended someone and then we feel badly about this—the only way to get rid of this is to talk with this person and share with them how you feel. It doesn't always mean that you apologize. Talking it over brings it out into the open, this helps.

It is also good to do this in our relationship with God. Share the feelings of your heart—not only the feelings of guilt—not only the feelings of unworthiness but also the deep feeling of appreciation, of thankfulness when we approach God. There is nothing more wonderful in our prayer life than when we can turn to Him and say, "Oh God how I love Thee." That is the deepest feeling that a person can have.

THOUGHT FOR THE WEEK

Do you want an example of a beautiful and wholehearted friendship? Jesus says, "Greater love hath no man than this that a man lays down his life for his friends. And ye are my friends if you do the things that I command you." Jesus is ultimately the best friend you and I can have.

Japan-Takashimadaira

by Dick Kwantes

Yes, that is the name of the place where we live and work. Inside the city limits of Tokyo are a few, huge housing developments and this is one of them. About 40,000 people live here in 14-storey-high apartment buildings. It would take less than an hour to walk around this entire complex. Most of the apartments are small, with two rooms plus a tiny kitchen and bath. The living room becomes a bedroom at night. Often father, mother and children (seldom more than two) sleep in the same room. Father leaves for work early in the morning and returns around eight at night. It is a crowded "danchi", as we call these apartment complexes.

It is Sunday morning. Sunday School has just ended and the children scamper out of the building with a piece of paper in their hands and a story in their hearts. We open the door and take off our shoes. Wouldn't think of entering a home or a church with our shoes on, would you? We walk upstairs and see the pews beginning to fill with people—an elderly man, a taxi driver some young people and students, some mothers with their little children. Cordial greetings are exchanged. The organ begins to play and the pastor prays. The audience is composed of confessing christians, non-christians, some searching for the way and others are there out of curiosity. But there they are all together in God's house.

The pastor leads the service and the missionary preaches today. Next Sunday the roles will be changed. The Bible is read and songs are sung. It sounds just like Vancouver or Toronto, but there are differences. The language is different, the format is different, the tempo is different. This, after all, is Japan, and the christians of Japan must express their faith in their context. The expressions of worship must come out of the life in the culture where the people live. How could it be different?

The service concludes with a time of prayer. Different people take part and we pray for different things. We pray for the Sunday School children and their parents (the children all come from non-christian homes). We pray for those who have come to church for the first time—a decision of major proportions in Japan. And so the joys and the needs of the people are brought before the Lord.

After the service there is time to visit. For many Christians Sunday is the only day of the week that they can talk with other christians. Christians are in such a minority that they seldom work at an office or a factory where there are other christians. You can well imagine that this makes Sunday a very important day for them.

Sunday is also the day when many other activities take place in chapel. Virtually all the societies meet on this day. It is also the day when the consistory or steering committee meets. Sunday afternoon is often spent in distributing literature in the neighborhood.

It is usually only after a church has been established for quite some time that evening worship services are introduced. These services then tend to be somewhat more informal. Often the elders will preach at these services.

I have often thought how wonderful it is that God has so many different children in His family. In some ways, I suppose that this reflects a little something of the wisdom of our Maker. In so many different parts of the world people meet together in different structures, use different languages, become familiar with different forms of worship, and yet, together they are one, with one Father. What a beautiful and rich experience it is to be a living member of that family—in Canada as well as in Japan.

Calvinist Cadet Corps counselors meet in Chicago

Joel Nederhood shakes hands with David Koetje.

"Put On The Gospel Armor" was the theme of the annual Calvinist Cadet Corps counselors' convention held August 10 to 12 in Chicago, Illinois. Dr. Joel Nederhood, executive director of Back To God Hour International, keynoted the convention, challenging the audience with the words of Ephesians 6:11-18.

A wide variety of workshops were offered. Workshop leaders consisted of prominent men in the Cadet organization Dr. Dennis Hoekstra and Mr. Dave Larsen from Trinity Christian College, Rev. Jerry Vreeman from the Back To God Hour, Rev. Arthur Schoonveld, local pastor; Neva Evenhouse from "Discover Your Bible Incorporated", and Donna Van Zanten from the Roseland Christian Ministries Center.

Counselors and their wives from all over North America praised God for this opportunity to sharpen their "tools" for effectively sharing Christ's love to the boys of their church and community.

Trinity holds convocation

On Wednesday, September 6, Trinity Christian College of Palos Heights, Illinois, celebrated the beginning of its twentieth academic year with a convocation ceremony held at the Palos Heights Christian Reformed Church, 7059 West 127th Street. This time of consecration and dedication is an important part of the academic year for the College.

Dr. William Stronks, professor of modern languages at the college, delivered the convocation address on the theme, "Doing Justice." Mr. Stephen P. Mitchell, chairman of the board of trustees, brought the invocation. The convocation litany was led by student Jim Dykstra, chairman of the student association.

During the ceremony students who were chosen to be the recipients of the scholarships available from the College were announced. Scholarships were the Trinity Honors Scholarship of $500 to one outstanding senior from each National Union Christian High School; Sophomore Honors Scholarship of $500 each to five students; the Upperclass Honors Scholarship of $500 each awarded to two students this year; the Maurice Vander Velde Memorial Scholarship of $150 to an outstanding sophomore student; Mr. & Mrs. Louis Holstein Memorial Scholarship of $100 to a senior student planning graduate study in organic science, preferably medicine; the St. Paul Federal Savings & Loan Association Scholarship: two awards of $100 each, one to a junior student and one to a senior; Vander Laan Brothers Construction Company Scholarship: two awards of $100 each, one to a sophomore student, and one to a senior; and the Dutch Immigrant Society Scholarship: two awards of $250 to upper class students who are children of immigrants from the Netherlands, residing in the U.S.A. or Canada. Relatives and friends of the college joined in this worship service.

Academic registration was held September 5 and 6. Students who are still interested in attending Trinity Christian College should contact the admissions office as soon as possible at 597-3000, ext. 44.

Calvin College: pledged to transformation

We're trying to change the world.

Not because we have an exaggerated opinion of our importance or wisdom or strength, but simply because that's the task our Sovereign Lord has set for His people: to take the resources He's provided—natural, intellectual, spiritual—and put them to work in His name.

To transform the world, to restore to it the image of God that was shattered by sin: that is the work of the Kingdom. At Calvin it goes on through exploration and education: learning more about God's world and our place in it... and then sharing what we've learned.

Sharing it first with our students, of course; but also with the broader Christian community, and with the secular world. The gift of the Gospel is too vital a force to be contained within intellectual (or spiritual) walls, to be restricted to campus.

The Calvin Center For Christian Scholarship—established in 1977 as a way of concentrating the college's resources on particular issues—is one example of that effort. Just as importantly, the task of transformation is basic to daily life at Calvin, whether in classroom or coffee shop.

We've made that our pledge. If you're interested in sharing it, write...Director of Admissions, Room 16, Calvin College, Grand Rapids, MI 49506.

Freedom within faith: choice and challenge at Calvin College

CALVIN COLLEGE

Feminisme en de Bijbel (II)

Paulus' visie op de vrouw

door prof.dr. K.Runia, in het Centraal Weekblad van 12 augustus, 1978.

De vorige keer hebben we geschreven over het feminisme en de bijbel. We zagen toen dat het feminisme, alles wat er in de samenleving gaande is bekijkt. Feministen van christelijke huize houden zich vanuit ditzelfde perspektief ook bezig met de bijbel.

Ze lezen de bijbel niet alleen met 'nieuwe' ogen, maar gaan vaak ook nog een stap verder en oefenen vanuit hun eigen visie op de plaats van de vrouw ook kritiek uit op de bijbel. Met name Paulus moet het dan nogal eens ontgelden. We hebben in het vorige artikel daarvan twee voorbeelden gegeven. Het eerste was nogal gematigd. Het tweede ging veel verder, want hier kwam prof. Grollenberg tot de conclusie dat we de bijbel alleen maar als menselijk document kunnen lezen, een document waarin mensen uit het verleden hun ervaringen hebben neergelegd, maar dat wij op onze beurt dan weer vanuit onze eigen ervaringen moeten corrigeren. Catharina Halkes noemde ervaring van onderdrukking en bevrijding zelfs de 'bron' van de feministische theologie.

Aan het eind van het artikel stelden we zelf de vraag of het niet beter was juist vanuit eigen ervaringen opnieuw te gaan luisteren naar iemand als Paulus. Het zou best kunnen zijn dat het feminisme ons werkelijk kan helpen om iemand als Paulus beter te verstaan dan in het verleden vaak gebeurd is. Maar—dan moeten we wel echt bereid zijn om naar Paulus te luisteren en hem niet in de rede vallen voordat hij uitgesproken is.

Twee lijnen

Als we goed luisteren, dan ontdekken we dat er twee lijnen in de brieven van Paulus voorkomen. Aan de ene kant is er een lijn, die duidelijk een patriarchaal karakter heeft. Paulus (evenals ook de andere schrijvers van het Nieuwe Testament en ook Jezus zelf) hebben zich aangesloten bij de sociale strukturen van hun tijd. In de zgn. huistafels in Paulus' brieven (Ef. 5:22-6:9; Col. 3:18-4;6; vgl. ook 1 Petr. 2:18-3:12) blijkt dat duidelijk. In het gezin (daar horen ze allemaal bij: de man, de vrouw, de kinderen, de slaven) is er een duidelijke hiërarchie. De man is het hoofd. Aan hem behoren al de anderen onderdanig te zijn.

Maar tegelijk is er ook een andere lijn. Dat is de lijn van de principiële gelijk-waardigheid en wederkerigheid. Het eerste aspekt vinden we met name in Gal. 3:28—''Hierbij is geen sprake van Jood of Griek, van slaaf of vrije, van mannelijk en vrouwelijk; gij allen zijt immers in Christus Jezus''. Het tweede aspekt (dat van de wederkerigheid) vinden we duidelijk in 1 Cor. 7:4—''De vrouw heeft niet zelf over haar lichaam te beschikken, doch haar man, eveneens heeft de man niet zelf over zijn lichaam te beschikken, doch zijn vrouw—en in 1 Cor. 11:11—''En toch, in de Here is evenmin de vrouw zonder man iets, als de man zonder vrouw''.

Juist in de christelijke gemeente moet dit uitkomen. Vandaar dat de apostel aan het eind van het gedeelte waar hij vermaningen geeft over het onderling gedrag in de gemeente schrijft: ''Weest *elkander* onderdanig in de vreze van Christus'' (Ef. 5:21).

De aanwezigheid van deze beide lijnen bij Paulus geeft een enorme spanning aan wat hij over deze materie schrijft. Aan de ene kant die meer patriarchale lijn. Aan de andere kant de lijn van de vernieuwing die in Christus zijn oorsprong heeft.

Vernieuwing, geen revolutie

Maar waarom beide lijnen bij Paulus? Waarom heeft hij die eerste lijn niet radikaal losgelaten en de gemeente helemaal op het spoor van de tweede lijn gezet? Het is niet eenvoudig op die vraag een antwoord te geven, want Paulus spreekt daar nooit uitdrukkelijk over. Toch is er m.i. wel iets van te zeggen. Paulus had beide lijnen nodig, niet alleen omdat in beide iets essentieels aan de orde wordt gesteld (ik kom daar nog op terug), maar ook omdat vernieuwing voor hem iets anders is dan revolutie. De vernieuwing moet haar plaats hebben binnen de bestaande situatie. Niet om die bestaande situatie daarmee voor altijd vast te leggen, maar om vanuit die bestaande situatie werkelijke vernieuwing op gang te brengen.

In een waardevol artikel over 'Man en vrouw als partners' vat prof. dr. M.H. Bolkestein het zo samen: ''Men kan de houding van de jonge christelijke gemeente die van een kritische solidariteit noemen . . . De jonge gemeente is niet a priori revolutionair. Maar ze identificeert zich ook niet zonder meer met de status quo (de bestaande situatie). Het evangelie levert haar de impulsen om een nieuwe richting in te slaan. Dat brengt echter geen gewelddadige ommekeer mee, maar luidt een groeiperiode in. Langzaamaan komt een doorbraak tot stand. De uitgangspunten daartoe zijn in de apostolische brieven overal waar de verhouding van partnerschap als de in Christus geschonken mogelijkheid wordt aangewezen'' (*Kerk en Theologie*, juli, 1973, 236).

Het lijkt me toe dat dit een verantwoorde wijze van omgaan met de bijbel is. Op deze wijze stellen we onszelf met onze eigen ervaringen (en visies) niet boven de bijbel, maar zijn we inderdaad bereid te luisteren naar wat de apostelen te zeggen hebben. Aan de ene kant nemen we hen ten volle serieus en laten hen spreken tot onze tijd. Aan de andere kant vergeten we niet (wat helaas in het verleden in de kerk maar al te vaak vergeten is) dat we hun boodschap niet zonder meer kunnen kopieren voor onze tijd. Zij spraken tot mensen in een bepaalde culturele situatie. Vandaag willen ze opnieuw spreken tot mensen in een andere culturele situatie. Daarvoor is het nodig dat hun woorden *ver-taald* worden naar die nieuwe culturele situatie toe. Maar het moeten wel *hun woorden* zijn, die we vertalen en niet onze eigen woorden!

Beide lijnen nemen!

Dat betekent m.i. ook dat we niet het recht hebben om maar een van de beide lijnen die we bij Paulus vinden over te nemen en de andere maar te laten vallen. Dit zie ik toch te veel in het vervolg van Bolkesteins artikel. Hij gaat

Wij zouden Jezus graag willen zien vandaag

door Rev. John Van Harmelen

Als je als predikant in de Cephas Christian Reformed Church te Peterborough de kansel beklimt vind je daar een plastic plaatje bevestigd waarop te lezen staat: Sir, we would like to see Jesus today! Mijnheer, wij willen vandaag Jezus graag zien.

Er zijn momenten in mijn domineesleven waarop ik gewenst heb dat dit plaatje door een of andere zaak verkrijgbaar werd gesteld, zodat elke kerkeraad er één kon bestellen om het op de lezenaar van de preekstoel te bevestigen. Een goede tip voor b.v. Zondervan's boekwinkels, waar men van alles en nog wat kan kopen voorzien van waardevolle teksten en uitspraken.

Zo'n plaatje heb je als predikant niet nodig als je preken altijd Christocentrisch zijn. Ze behoren dat te wezen, naar de opvatting van alle gereformeerde hoogleraren in de homiletiek. En het is niet te moeilijk als je een tekst gekozen hebt uit het Nieuwe Testament, vooral niet als deze tekst rechtstreeks over de Heer Jezus handelt, of een woord is dat Hij zelf gesproken heeft.

Het wordt wat moeilijker, en soms erg moeilijk als de tekst gekozen is uit het Oude Testament. Onze professor in de homiletiek (het vak dat handelt over de predikkunde) zei altijd: mijne heren, als u geen rode draad ziet lopen van een Oud-Testamentische tekst naar Golgotha, moet u over die tekst beslist niet preken, misschien dat u het als u twintig jaar dominee bent wel ziet, en dan is het nog vroeg genoeg. Er zijn zoveel teksten die duidelijk het verband met Golgotha aangeven dat u de verleiding moet weerstaan om de gemeente een preek te laten horen over een Oud Testamentische tekst, die u gerust de volgende week in een synagoge zoudt kunnen houden, zonder dat een jood er zich aan zou ergeren. Dan is zo'n preek, al hebt u dan ook heel wat waarheden als koeien ten gehore gebracht, heel wat troostijke waarheden ook, dan is zo'n preek als preek totaal mislukt.

U hebt wel woorden gebracht, maar niet het Woord van God, zoals het in die bepaalde tekst tot ons komt. En de Schrift moet ons steeds Jezus Christus openbaren.

De Schrift openbaart ons Christus, daarom moet u altijd de Heer Christus prediken, niet Christenen. Als u dat laatste doet dan worden uw gemeenteleden de ene zondag David, en de andere zondag Jacob, en dan weer Petrus, en later weer Johannes. En dan kunnen ze van al deze ''christenen'' heel wat leren, maar ze hebben de Heer Jezus niet gezien. U beschouwt de Bijbel dan als een boek vol mooie lessen, maar niet als openbaring van Jezus Christus, die voor arme zondaren in de wereld kwam, en door zijn borggerechtigheid vergeving van zonden en eeuwig leven verwierf. Die Heer Jezus willen uw gemeenteleden elke zondag zien, met Hem willen zij contact hebben, en in gemeenschap met Hem willen ze de nieuwe week ingaan.

Soms worden in het Nieuwe Testament bijbelse gelovigen als voorbeelden aangehaald, maar de voorbeelden krijgen niet zo de nadruk dat zij om zo te zeggen ''de hele preek uitmaken.'' Soms worden ze even aangehaald als een illustratie, maar ze nemen geenszins de plaats in van de Heer Jezus. En vooral bij Oud-Testamentische teksten moet voorzichtigheid worden betracht, omdat men o zo gemakkelijk de geschiedenis van Jacob of Jozef, van allerlei ''bijbelheiligen'' gaat overbrengen, en dan heeft ieder gemeentelid zijn Bethel, en zijn Pniel etc., terwijl men vergeet dat en Bethel en Pniel ''eenmalig'' zijn. En nooit zo in het leven van iemand anders dan Jacob kunnen voorkomen. Als men iets wil overbrengen moet men het helemaal doen, maar dat kan juist niet om het eenmalige van de heilsgeschiedenis leven van Gods volk in het Oude Testament.

Als men de methode van het overbrenge komt er ook meestal niet veel terecht v verkondiging van de Christus. De predikant bij zijn exegese en overdenking moeten zoek de plaats van Christus in de geschiedenis van Bethel, en te Pniel, en b.v. in de geschiede Jozua en Jericho, en van Hiskia als hij zo zie ook als hij tuimelt bij het bezoek van de gezar Merodach Baladan etc. En als dat niet gedaa is het geen Christus verkondiging, en zien de de Heer Jezus niet. En nu ik als emeritus p heel vaak in de kerk zit en moet luisteren prediking, heb ik verschillende keren de gehad aan mijn buurman te vragen: wordt kerk de Heer Jezus niet verkondigd? want, ec de preek (over het Oude Testament) had g volgende vrijdagavond in de synagoge kunnen gehouden zonder dat ook maar een jood gele ongeletterd, er een bezwaar tegen zou kunnen

Onze gemeenteleden mogen eisen van hu kant dat hij de vermaning op Peterbo preekstoel: mijnheer, wij zouden vandaag Jez willen zien!' ter harte neemt. Dat hebben de nodig. En bij elke Oude Testamentische tek gevraagd worden: hoe is Christus in dez tegenwoordig, hoe kan ik vanuit deze tekst Jezus verkondigen. Het is niet gemakkelijk, n moet gebeuren. En nauwkeurige exegese zal naar dat doel moeten wijzen. Augustinus zei nieuwe testament is in het oude testament ver En het is de grootse en moeilijke taak van de p om het nieuwe testament (de Christus Gods oude Testament te vinden. En als je Hem n vinden is het beter om die bepaalde tekst wat rusten totdat het licht er over op gaat.

nl. zo verder: ''Het is een biblicistisch misverstand, thans nog de vermaningen tot onderdanigheid te herhalen. Men ziet dan het historisch-bepaalde karakter van die vermaningen over het hoofd. De vermaningen uit het Nieuwe Testament zijn historisch bepaald en wel meer naarmate ze meer concreet zijn en betrokken op de sociale gestalte. Dat is hun kracht, niet hun zwakheid. Maar dat is tegelijkertijd een beperking. Van direct-ethische betekenis zijn ze niet voor ons, die in een andere historische kontext leven''.

Hoewel ik het met veel van wat hij hier zegt wel eens kan zijn, gaat hij m.i. toch te snel aan de ene lijn voorbij. Het is inderdaad waar dat we de 'modellen van vroegere gehoorzaamheid' niet zonder meer kunnen kopieren. Maar we moeten wel goed blijven luisteren en we moeten blijven vragen of er ook in deze modellen niet ethische elementen van blijvende waarde zitten.

Ongetwijfeld spreekt de lijn van het partnerschap ons in onze tijd bijzonder aan. Het is ook een zeer belangrijke lijn. Ik ben wel bereid te zeggen dat het de meest fundamentele en beslissende lijn is. Ze zal het uitgangspunt moeten zijn in elk huwelijk. Maar tegelijk heeft de andere lijn ook nog wel degelijk betekenis. Persoonlijk geloof ik dat het een blijvende lijn is, als de apostel schrijft dat de man het hoofd van de vrouw is, zoals Christus het hoofd van de gemeente is. Het mag zijn dat Paulus het in de vormgeving op een patriarchale wijze uitwerkt, maar op zichzelf is het niet iets patriarchaals, maar een wezenlijk bijbels gegeven. Paulus ziet het zelf als in de schepping gefundeerd.

Uitwerken

Ongetwijfeld zullen wij het moeten uitwerken in het kader van onze tijd. In dat kader passen niet meer woorden als 'onderdanigheid' (Ef. 5:22,24) en 'ontzag hebben voor' (letterlijk 'vrezen'!) (Ef. 5:33).

We mogen trouwens niet uit het oog verliezen dat ook bij Paulus zelf dit soort woorden in een nieuwe kontext voorkomen. Terecht wijzen verschillende exegeten daarop. Herman Ridderbos wijst er op dat de eenheid in Christus ''ook de natuurlijke verhouding moet beheersen, zodat in het huwelijk niet de eigenrichting of het doen gelden van eigen meerderheid, maar de liefde in Christus de omgang moet bepalen''. Iemand schreef in verband met Ef. 5:22-33: ''In heel de passage handhaaft de apostel consequent de verplichting van de onderdanigheid van de vrouw aan haar man. Hij biedt in dit opzicht niets nieuws. Nieuw is het baseren van deze verplichting op de eis tot nederigheid die voor alle leden van de kerk geldt. Nieuw is ook dat hij aan de man elke mogelijkheid om heerszuchtig te zijn ontneemt door hem de alles gevende liefde van Christus tot voorbeeld te stellen. John A. Allan schrijft: ''Het zou moeilijk zijn woorden te vinden die de eenheid van een echt huwelijk echter en teerder beschrijven dan de woorden die de apostel gebruikt in de verzen 28-31. De onderdanigheid van de vrouw binnen zo'n eenheid is een waarlijk bijzonder soort van onderdanigheid, die zij nooit pijnlijk of vernederend kan vinden''.

Toch blijft het feit staan dat de vorm waarin Paulus het uitwerkte in de situatie van zijn tijd niet zonder meer kan worden overgebracht op onze tijd. Wij zullen het moeten uitwerken in onze culturele situatie aan het einde van deze twintigste eeuw.

Als we deze weg volgen is er ook geen enkele noodzaak om een keuze te doen binnen de brieven van Paulus (en andere schrijvers van het Nieuwe Testament), waarbij we de ene lijn (die ons past!) vasthouden en de andere lijn (die ons niet past!) loslaten. Integendeel, dan kunnen we beide lijnen vasthouden, terwijl we toch tegelijkertijd de bijbelse richtlijnen *in praktijk brengen in de kontext van onze eigen tijd.*

Lezers schrijven:

Vergeten bestemming der kerk

Geachte Redactie,

We leven nog steeds in de tijd van de geest der verwarring waar allerlei wind van leer opgeld doet.

Bij het lezen van C.C. van 4 augustus, pagina 9, geschreven door Ds. R.Koops, werden we er weer aan herinnerd.

Inmiddels mochten we C.C. van 11 augustus ontvangen met op pagina 8 een artikel van Ds.J.Van Harmelen. Dit artikel kunnen we tenvolle onderschrijven. Bij het lezen daarvan werd het ons duidelijk dat Michael Griffith fout is in zijn boek ''Cinderella with Amnesia, a practical discussion of the Revelation of the Church'' of in 't Hollands ''Assepoester'' genoemd.

Beide artikelen zijn dan ook in groot conflict met elkaar. Griffith ziet alleen maar de uitwendige kant van de kerk, waar Ds.Van Harmelen terecht voor waarschuwt dat we daar voor moeten oppassen en toont ons de dwaling van de Roomse leer in het licht der Reformatie en de belijdenis. Dat is duidelijke taal die we goed verstaan en bij opgebracht zijn en vasthouden.

Het is dan ook een groot raadsel en een probleem voor ons dat ds.Koops (met een enkel voorbehoud daargelaten) het een verfrissend boek vindt. We vinden het erg verwarrend, onjuist, onbijbels, tegen de belijdenis en on-calvinistisch.

Albert Werkema,
Woodstock, Ont.

Ik ben een dollarbiljet

''Ik ben een dollarbiljet. Ik was altijd trots op mezelf. Als ik in de collectezak werd gestopt probeerde ik mezelf altijd te ontvouwen om boven de kwartjes en dubbeltjes uit te komen. Nu niet meer, nu voel ik me als vijftig cent, want meer ben ik eigenlijk niet meer waard.

Ik vraag me af waarom de mensen dat niet doorhebben. Ze blijven mij maar in de collectezak doen en blijven geven wat ze twintig jaar geleden aan de kerk gaven.

Misschien is de moeilijkheid dat ze de inflatie erkennen als het hun eigen huishoudbudget en hun eigen rekeningen betreft maar niet wanneer het om het churchbudget gaat.

Misschien is het voldoende om de mensen er aan te herinneren dat ik maar meer de helft waard ben bij vroeger vergeleken. Ik denk dat ze dan andere biljetten naast me neer zullen leggen zodat de kerk weer zo sterk en hulpvaardig wordt zo als God het bedoeld heeft.''

(Uit het Amerikaanse A.D. tijdschrift van juni/juli, 1978)

Nederlandse kerk in London

Marjolein A.S.Voorberg, in Kerknieuws

In het voormalige klooster Austin Friars, gelegen aan de Broad Street in het hartje van London, is een Nederlandse kerk gevestigd. Eigenlijk is het één van de oudste protestantse kerken ter wereld, want al in 1550 werd zij gesticht. Een kerk met een lange geschiedenis en een unieke gemeente, bestaande uit Nederlanders die voor langere tijd in Engeland verblijven. Ds. M.Den Dulk is gedurende vier jaar predikant geweest van de Nederlandse gemeente in London.

Koning Edward VI wees op 24 juli 1550 een gedeelte van het klooster Austin Friars toe aan de vluchtelingenkerken. Het gebouw, dat oorspronkelijk had toebehoord aan een orde van de Augustijner bedelmonniken, stond toen al enkele jaren leeg en deed af en toe dienst als opslagplaats voor legergoederen. Koning Edward VI benoemde de Pool Johannes à Lasco tot superintendent van de vluchtelingenkerken. Onder zijn leiding groeide vooral de Nederlandse vluchtelingenkerk uit tot een echte gemeente.

In de nacht van 15 op 16 oktober 1940 werd de kerk van Austin Friars door een bombardement verwoest. De Hollandse gemeente kreeg toen tegen vergoeding van een shilling per jaar (dit in verband met de rechtspositie) het kerkje St.Mary's in Bourdon Street, Westend, aangeboden. Het was een buitengewoon sfeerrijk kerkje, maar toch werd in 1950 begonnen aan de herbouw van Austin Friars. De eerste steen voor de nieuwe kerk werd gelegd door Prinses Irene ter gelegenheid van de viering van het vierhonderd jarig bestaan van de gemeente. Dat juist Prinses Irene de eerste steen legde hing samen met het feit dat zij door een van de voorgangers van de Dutch Church, ds. J.Van Dorp, in Buckingham was gedoopt.

De gemeente telt momenteel ruim driehonderd leden,' vertelt Ds.Den Dulk. 'Daarnaast zijn er ook 'losse' leden, die voor korte tijd in London verblijven, maar vaak intens met de kerk meeleven. Elke zondag is er een kerkdienst. Bovendien bestaan er enkele bijbelkringen en zijn er drukbezochte jeugdgroepen. Er is een koortje dat meestal in de lunchtijd oefent, want de meeste leden werken wel in het centrum, maar wonen in de buitenwijken van Londen. Misschien is het daaruit te verklaren dat een dienst in Austin Friars zo'n heftig gebeuren is. De mensen moeten immers een heel eind reizen voor ze een dienst mee kunnen maken.

Ik vraag me af of de Nederlanders die lang in Londen wonen niet zo ver-engelst zijn dat zij zich meer thuis zullen voelen in een Engelse kerkdienst.

'Ja, zegt ds.Den Dulk, veel leden van de Dutch Church draaien daarom ook volop mee in Engelse kerkdiensten, bijvoorbeeld van de Methodisten of Anglicanen. Ze leven tenslotte in een volkomen andere cultuur en passen zich snel aan. Maar toch blijven zij verlangen naar contacten met landgenoten. Het doel van de Dutch Church is natuurlijk niet uitsluitend dat contact te bevorderen; dan zou de gemeente slechts een gezelligheidsvereniging zijn. Maar de Nederlanders in Engeland verlangen vooral naar de prediking die tijdens een typisch-Engelse kerkdienst niet zo'n zwaar accent krijgt.

De Dutch Church is in feite interkerkelijk. In de kerkeraad zitten zowel hervormde als gereformeerden, Lutheranen en Remonstranten.

In Austin Friars heerst het juiste klimaat om als gemeente, ieder vanuit zijn eigen kerkelijke achtergrond, het Evangelie te beleven. Die mensen hebben samen het Woord van God verstaan op een wijze die dankbaar stemt.

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Ik schrijf dit artikel niet voor predikanten maar voor gemeenteleden.

Jullie moeten gewoon wakker worden, en maar niet alles slikken wat je door je predikant wordt voorgeschoteld. Het zijn natuurlijk altijd stichtelijke waarheden, maar u moet van hen vragen dat hun prediking bediening des Woords is, dat zij u de Heer Jezus laten zien, elke zondag, en niet moralistisch, maar heilshistorisch, en als volkomen Zaligmaker. Dan gaat u rijk de kerk uit, getroost en gesterkt. En u verlangt weer naar de volgende zondag als de predikant u uit Gods Woord voortbrengt 'oude en nieuwe schatten.'

Tenslotte zal het moeten worden waar gemaakt op de preekstoel door de predikant wat er van zijn prachtig ambt geschreven staat in het bevestigingsformulier als de gemeente wordt toegesproken: Ontvang het Woord dat hij, overeenkomstig de Schrift, tot u zal preken, niet als het woord van mensen, maar, zoals het in waarheid is, het Woord van God.

Een zwaargeladen zin, die elke keer als een predikant in het ambt bevestigd wordt of aan een nieuwe gemeente wordt verbonden, voorgelezen wordt. En waar blijkbaar predikant en gemeente beide mee instemmen.

Gelukkig dat er op een andere plaats in het formulier ook aan de gemeente gevraagd wordt om voor de predikant te bidden. Dat is hard nodig, en behoort te geschieden in alle gezinnen, want het is een moeilijke taak om Dienaar van het Woord te zijn, op zo'n manier dat het Woord echt overkomt.

In de bevestigingsdienst wordt er ook voor hem gebeden: barmhartige Vader, zend uw Heilige Geest op hem. Verlicht zijn verstand om de waarheid van uw Woord te weten.

De kennis van deze waarheid betreft zowel het oude als het nieuwe testament. Het oude ook!

Gemeente Velsen©

de levens geschiedenis van Pieter Vermeulen

door Gé Verhoog

28

Het graven van het Noordzeekanaal door ''De Breesaap'', juni 1865
[Photo: Gemeentearchief Velsen]

Maar het gebeurt ook vaak dat dokter Kaulbach na een drukke dag in de avond aan de piano gaat zitten en zijn gedachten tot uiting brengt of tracht weg te spelen of in hogere waarden om te zetten.

Er vaart een schrik over de Heide als enkele kinderen overvallen worden door plotseling ijlende koortsen, hevige hoofd pijn en rugpijn, waarop na enkele dagen een afschuwelijke uitslag volgt.

''Mazelen,'' constateren de ouders, ''deur dicht houe. Gaat zo over.''

Het schijnt besmettelijk te zijn, van veel gezinnen worden meerdere kinderen ziek en alle zorg van warm houden, geen tocht, goed eten, stuit af op de toestand van doodziek zijn.

Dan wordt dokter Kaulbach gehaald en zijn ontdekking is een vonnis: op de Heide is een pokken-epidemie uitgebroken. De school wordt voor vele weken gesloten, het koetsje waarin dokter Kaulbach rijdt is overal en op elk uur van de dag te zien; de meester tracht alles te bereiken op sociaal en officieel gebied - men helpt zoveel mogelijk maar de onverbiddelijke dood klopt aan vele deuren.

''Frisse lucht, lauwe wassingen, apart liggen, vruchtensappen,'' commandeert de dokter, terwijl hij met afkeer ziet hoe men de kinderen in een ruimte bij elkaar laat slapen onder de kapotte dekens en letterlijke vodden. Is het een wonder dat een epidemie gretig om zich heen grijpt?

Er worden barakken ingericht, maar de afgrijselijke gestalte van de dood gaat mee en legt een kille hand op jonge kinderen, waarop een pril leven voor altijd verstilt voor het nog eigenlijk is begonnen.

Op een avond wordt er gebeld aan het meestershuis; als juffrouw Vermeulen opendoet staat een lange, magere man voor haar die even aan zijn pet tikt.

''Ik weet geen raad meer,'' hoort ze een zware stem, ''kom effies mee naar m'n vrouw, alles is zo - zo - ik weet niet meer wat ik er mee an moet -''

''Mag ik uw naam weten?'' vraagt de juffrouw, ze kent de man niet.

''De Groot,'' zegt hij, ''ik woon bij de zee, ik werk aan de sluis - nee, de meester kent ons niet want we wonen wat te ver af - ik heb jonge kinderen -'', hij hapert plots: ''ik had jonge kindere -'' tamelt hij met vreemde stem.

In de stille keuken ziet de juffrouw hem aan; dit is geen polderwerker van de bekende soort, dit is een nette man.

''Ik ga met u mee,'' zegt ze haastig en doet haar schort af, trekt een wit mouwschort over haar japon tegen de besmetting en zegt, ''Ik ben klaar.''

De weg naar het huisje is lang, maar er schijnt een heldere maan en er waait een zachte wind. ''Dit weer is belangrijk'', zegt ze tegen de zwijgende man, ''dit brengt gezondheid.''

Ze tracht de man naast zich te peilen; er ligt een diepe groef op zijn gezicht, z'n handen zijn tot vuisten aaneengeklonken.

''Mijn vrouw,'' stoot hij plotseling uit, ''ze - ik wist niet meer wat ik met haar moest beginnen; we wonen hier nog maar zo kort en - en ik moet naar m'n werk en ze zit maar voor zich uit te staren...'' Hij ziet met half toegeknepen ogen naar de verte. ''Als de juffrouw eens met haar wil praten dacht ik zo..''

''Vertel eens wat er gebeurd is.'' Ze vraagt het met meedogen in haar stem, is het al niet te raden? .

Hij wijst naar een nog ver verwijderd huisje. ''daar woon ik en daar waren we gelukkig met onze drie kinderen. De oudste - drie jaar en dan de tweede, bijna twee jaar en - dood, dood - Allebei aan de pokken, binnen een week.''

Ze ziet hem verschrikt aan. ''En - het jongste kind?''

Hij wrijft over zijn stoppelige kin. ''De jongste, drie maanden -gisteren is het-'' Z'n stem stokt.

''Zeg maar niets,'' de juffrouw grijpt even z'n arm, ''zeg maar niets, m'n jongen...''

Ze gaan door een klein houten portaal, waar de kinderklompjes nog staan; dan komen ze in een kamer waar de dichtgetrokken gordijnen een flauw licht doorlaten. Een kille verlatenheid hangt in het vertrek dat karig maar behoorlijk is ingericht. Een zwarte fluwelen tekst hangt aan de wand: ''Tot hiertoe heeft de Here ons geholpen. ''

Bij de tafel zit een jonge vrouw met gebogen hoofd; met bleek verstard gezicht staart ze wezenloos naar een kind in haar armen, een kind, verstild door de dood -

De juffrouw ziet naar dit kind, dit jonge leventje met het nog krullende haar, dit toegesloten mondje. Ze legt even de hand op de schouder van de vrouw. ''Arm kind -''

De Groot staat met de rug naar hen toe voor het raam. ''Zo zit ze al sinds gisteren,'' hakkelt hij, ''ze wil niets meer, nooit meer -''

De vrouw schudt even het hoofd, maar er komt geen woord over de bleke lippen.

''Moet ik dan alles verliezen?'' De Groot keert zich even om, een wanhoop in zijn stem, ''nog geen drie weken geleden speelden de kinderen hier over de grond en nou ineens - in een week - en gisteren-'' Hij keert zich weer af. ''Zoveel mensen die kinderen een last vinden,'' zegt hij bitter voor zich heen, ''hier op de Heide zijn kinderen een last en wij, wij die zo gelukkig met ze waren, wij worden van al onze kinderen beroofd - ik begrijp dat niet - ik zal dit nooit kunnen begrijpen...''

De juffrouw trekt een stoel bij, de vrouw ziet het als vanuit een vreemde verre wereld aan. ''Al m'n kinderen,'' prevelt ze...

Juffrouw Vermeulen ziet zich voor een van de zwaarste taken in haar leven geplaatst - hoe zal zij deze geslagen mensen troost kunnen brengen? Dit kan geen mens immers.

''Er is een Vader in de hemel,'' zegt ze zacht, ''Hij neemt vaak het liefste van ons af, maar het is een Vaderhand die het doet - het heeft een doel, al zien we dit niet en zullen we dit nooit kunnen begrijpen...''

De vrouw ziet even op. ''Hoe kan de Here dit nou willen,'' zegt ze stamelend.

Het is stil in de kamer, dan zegt juffrouw Vermeulen: ''God heeft een plan met ons - wie zal dit kennen? Niemand kent het, maar laten we wachten op de tijd dat we zien waarom dit alles is gebeurd. We kunnen nu niet anders dan God ons leed klagen, onze nood. Wie zal ons beter begrijpen dan God zelf? Vertel alles aan Hem, alles -''

De Groot keert zich naar hen toe. ''Ik moet altijd aan onze trouwtekst denken: ''Tot hiertoe heeft de Here ons geholpen. Ik heb het geloofd en vaak ondervonden, maar nou - dit is zo erg -'' Hij gaat naar zijn vrouw, buigt zich over haar heen. ''Hanna, we zijn nog jong samen, we hebben elkaar nog, laten we dit samen dragen en doen wat we moeten doen: alles aan de Here vertellen.''

Een ontroering ontneemt de juffrouw de woorden; het is niet nodig hier nog meer te zeggen. Zo'n geloof op de Heide...

''Zal ik een kopje koffie zetten?'' vraagt hij zacht aan haar, ''ik doe alles voor je, ja? En zullen we ons kind, dit kind ook aan de Here teruggeven?''

Lang staart ze hem aan, dan knikt ze langzaam met haar hoofd. ''De Here heeft gegeven - de Here heeft genomen -'' Haar stem hapert en hij keert zich ook af.

De juffrouw staat langzaam op, neemt het dode kind zacht uit de armen van de moeder - een ontzetting in haar ziel - wat vraagt het leven veel dat een mens eigenlijk niet kan, wat is het leven wreed.

''Nee,'' roept Hanna plots verschrikt, ''nee, dat niet, geef mij m'n kind terug - geeft het terug -'' Ze ziet met grote ogen hoe de Groot het kind van de juffrouw overneemt en wegdraagt naar een andere kamer van het kleine huisje; dan gaat juffrouw Vermeulen haastig naar haar toe, slaat de armen om haar schouders. ''Hanna, lief kind, het kan niet anders, er worden wrede dingen van ons gevraagd maar dit kind is niet meer van ons. Het was niet van ons, we hadden het te leen; God gaf het ons te leen, en jij hebt er voor mogen zorgen en nu wil God het graag bij zich hebben in Zijn hemel -''

Is er een zwaardere taak dan mensentroost brengen in zulk leed? De juffrouw van de meester gaat laat naar huis. De Groot brengt haar tot het hekje van het meestershuis en daar vindt hij enkele woorden, terwijl zijn zware hand zich om haar tengere vingers sluit. ''Ik dank de Here,'' zegt hij moeilijk slikkend, ''dat Hij u en de meester hier heeft gebracht, we hebben u zo nodig en - en blijf hier ...''

Dan beent hij met zware stappen terug naar zijn kleine stilgeworden woning. De juffrouw bidt stil; ze voelt dat ze zo weinig heeft kunnen helpen; ze bidt voor die twee jonge mensen daar ergens aan zee - die zo veel hulp nodig hebben.

De diepe spanning wijkt niet van haar gezicht als de meester haar in de gang tegemoet komt. ''Was je ongerust?'' vraagt ze, maar plotseling merkt ze de wat nerveuze blik in zijn ogen. Dit kent ze niet van hem - haastig doet ze het schort af, wast zorgvuldig de handen. ''Pieter, wat is er?''

Hij opent de kamerdeur voor haar. ''Mietje, kind - dokter Kaulbach is zojuist hier geweest.''

''En? Nieuwe zieken ? Wie is het? Pieter!''

Hij ziet haar aan. ''Mietje -m'n lief wijfke, ons oudste kind -''

''Nee .'' Ze duwt hem opzij , loopt haastig de smalle gang door naar het kleine kamertje waar hun kind, hun Mathilde in haar bedje ligt te woelen in een plotselinge ijlende koorts - ze stort op het bedje toe. ''M'n kleine meiske -''

De meester staat naast haar. ''Dokter Kaulbach was er snel bij ...''

''Is het - is het -'' Ze durft nauwelijks op te zien, waarom vraagt ze iets waarvan ze het antwoord reeds kent? Hun kind, hun Mathilde heeft de gevreese ziekte, de pokken -

''Het is nog niet helemaal zeker,'' tracht de meester haar gerust te stellen, ''de kinderen kunnen snel hoge koortsen krijgen en na een dag is het voorbij; natuurlijk denken we aan die ziekte, maar het hoeft niet zo te zijn...'' Hij zegt het toonloos als een lesje; hij gelooft zijn eigen woorden niet.

Lang ziet ze naar het kind, legt haar hand op het brandend hete hoofdje. Dan keert ze zich naar haar man. ''Pieter,'' zegt ze en een wereld van leed breekt in haar stem door, ''Pieter, ons kind heeft die ziekte - wie zal het kunnen redden? We zullen God om hulp vragen.''

Een wonderlijke kalmte komt over haar terwijl ze de kinderkamer in een ziekenkamer verandert. Kleine Frits wordt angstvallig apart gehouden.

Na twee dagen woekert de ziekte nog voort, het broze lichaampje is overdekt met de afschuwelijke uitslag. De ouders doen wat ze kunnen om dit lijden te verlichten, dokter Kaulbach tracht ook dit leventje te redden, maar ook aan het meesterhuis klinkt de doffe klop van de dood aan de deur.

De woorden van dokter Kaulbach klinken nog na in hun oren. ''Daar sta ik nu met mijn medische kennis, niets kan ik doen om diet lieve kind aan jullie terug te geven, dit leventje breekt af voordat het gebloeid heeft - wie ben ik - Wat zijn we machteloos -''

Ze buigt zich over het verkrampte lichaampje, weer ziet ze een verkild gezichtje, weer een voor altijd toegesloten mondje -''De Heere heeft het toch nog wel gemaakt,'' zegt ze haperend, ''ons kind heeft geen doodsstrijd gekend—''

Verstomd ziet de meester toe, hoe dit prille leventje in de eeuwigheid verglijdt. ''Werkelijk, wij hebben hier niet meer dan moeite en verdriet,'' stoot hij uit, ''hoe zullen wij nog kunnen voortgaan — het wordt te veel—''

Dan richt Mietje zich op, ze legt haar armen om zijn hals, kust hem stil. Hij voelt haar bovenmenselijke inspanning de tranen terug te dringen.

''Pieter — en toch is het onze Vader in de hemel die het doet, wij begrijpen Hem niet — dat komt later — Hij blijft de Vader in de hemel, ondanks alles, alles...'' Ze slikt moeilijk krampachtig, dan hapert ze: ''Ons kind is in behouden haven — het zal niet meer tot ons terugkeren, maar wij zullen eens tot haar gaan—''

Trots zonder vooroordeel

Wij wensen allen achting voor onszelf te hebben . . . zowel als door onze buren en vrienden geacht te worden.

Als vrije burgers die in de democratische maatschappij van Canada wonen hebben wij het recht onze eigen culturele waarden, zowel als onze godsdienstige opvoeding, geschiedenis en achtergrond te handhaven. *Maar allermeest hebben wij er recht op vrij te zijn van vooroordeel en vervolging* . . . om in een verenigd land te wonen waar we allen *gelijk* zijn . . . en waar niemand "beter" is dan de ander.

Uw Canadese Regering maakt dit alles mogelijk door haar blijvend Multiculturalistisch beleid. Dit beleid staat ons allen, als gelijken, toe ons van ons culturele erfgoed bewust te zijn en dit te handhaven . . . en helpt ons elkaar beter te begrijpen. Het multiculturalistisch beleid werkt door middel van een grote verscheidenheid van programma's, waarbij de provinciale regeringen, de opvoedingssystemen, de media, gemeentschapsgroepen . . . en alle mensen in Canada betrokken zijn.

Een belangrijke rol van Uw Minister voor Multiculturalisme is het *verzekeren* van deze gelijke kans voor alle Canadezen, ongeacht hun culturele achtergrond.

Het Canadees Multiculturalistisch Regeringsbeleid helpt ons allen te leren elkaar beter te verstaan door ons trots op onszelf te maken, trots op onze culturele afstamming en trots op ons land. Trots . . . zonder vooroordeel!

Multiculturalisme

Eenheid door menselijk begrip

Zijne Excellentie Norman Cafik
Minister van Staat
Multiculturalisme

L'honorable Norman Cafik
Ministre d'Etat
Multiculturalisme

Classified Advertising

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CALVINIST CONTACT
99 NIAGARA STREET
ST. CATHARINES, ONT. L2R 4L3

Notes of Thanks

VANDER LAAN: Lubbert and Anne (nee Heidbuurt) Vander Laan would like to thank all those who celebrated our Wedding with us. Our new address is: 350 Aberdeen Ave., Apt. 3, Hamilton, Ont. L8P 2R5. Tel. 416-529-6415.

Births

"I will praise You: for I am fearfully and wonderfully made." Psalm 139:14.

ADEMA: Jake and Coby (nee Westendorp) give thanks to the Lord for the gift of a son, JEFFREY AMOS, born, August 12, 1978. A little brother for Jeremy, Michael and Timothy. Eighteenth grandchild for Mr. & Mrs. Sid Adema Sr., Georgetown; and ninth grandchild for Mr. & Mrs. Martin Geertsma, Corbyville.
30 Shelley St., Georgetown, Ont. L7G 3W9.

DE JONG: James and Corrie rejoice and give thanks to God who so richly blessed their home with the birth of their first child, KATRINA MINNIE was born August 15th, 1978. She is the first grandchild for Mr. & Mrs. Frank Zegers, Orono, Ont., and the fourth grandchild for Mr. & Mrs. John De Jong, Colborne, Ont.

HARTEMINK: Henry and Annette (Hooghiem) of R.R. #4 Aylmer, Ontario are pleased to announce the birth of their first child, a girl, CARRIE DIANE, on July 24, 1978. A first grandchild for Mr. & Mrs. George Hooghiem and Mr. & Mrs. Dick Hartemink, both of R.R.#7, Aylmer, Ontario.

HOEKMAN: With thanks to our God the Giver of Life, Beverly and Jeffery happily announce the birth of a new baby brother, GREGORY DAVID, born on August 23, 1978. Our parents are Mans & Rose Hoekman (nee de Weerd). R.R. #1, St. George, Ont. N0E 1N0.

SCHOLTEN: With joy and thanks to God, Albert and Shirley are proud to announce the safe arrival of their first child, a daughter, KRISTIE ANN, born on August 15, 1978. Twenty-seventh grandchild for Mr. & Mrs. Jacob Scholten Sr., of Drayton, and fifth grandchild for Mr. & Mrs. Bert Van Gyssel also of Drayton.
P.O. Box 325, Drayton, Ont. N0G 1P0

Marriages

DE GRAAF-STEENBERGEN: Mr. & Mrs. Peter de Graaf of Auburn, Ont. and Mr. & Mrs. Lubbert Steenbergen of Drayton, Ont. are happy to announce the forthcoming marriage of their children, SANDRA and PETER. The wedding ceremony will take place the Lord willing on September 15, 1978 at seven p.m. in the Christian Reformed Church of Blyth. Rev. T. Hoogsteen officiating. May the Lord bless their marriage. Future address: R.R. #2, Drayton, Ont.

Marriages

Getting married?
Let us know.
A free subscription will be sent to you.

DE PUTTER-ROOSEBOOM: With thanks to God we, AUDREY and ED, together with our parents, Mr. & Mrs. Frank De Putter and Mr. & Mrs. William Rooseboom, joyfully announce our wedding. The celebration will take place, D.V., Sept. 16, 1978 at 4 p.m. in the Bethel Reformed Church, Exeter. Rev. Henry Van Essen officiating. Future address: 44 Franklin Dr., R.R. #1, Camlachie, Ont. N0N 1E0.

GROENDYK-HULTINK: Mr. & Mrs. John Groendyk of Sarnia, Ont. are pleased to announce the forthcoming marriage of their daughter, JOYCE to RICK HULTINK, son of Mr. & Mrs. Jake Hultink of Renfrew, Ont. The wedding ceremony will take place the Lord willing on Saturday, September 30, 1978 at 4:00 p.m. in the First Christian Reformed Church of Sarnia, Ontario. Future address: 40 Plaunt Street North, Renfrew, Ont. K7V 1M4.

OEGEMA-ZYLSTRA: Mr. & Mrs. Herman Oegema of St. Thomas, Ontario wish to announce the forthcoming marriage of their daughter, MARGARET, to JOHN, son of Mr. & Mrs. John Zylstra of St. Thomas, Ontario. The ceremony will, D.V., take place on Saturday, September 16, 1978 at 3:30 p.m. at the first Christian Reformed Church, St. Thomas, Ontario. Future address: 37 Horton Street, St. Thomas, Ontario, N5P 2Y6.

VAN GINKEL-STEGGERDA: Mr. & Mrs. Cor Van Ginkel of Willowdale, Ont. and Mr. & Mrs. John Steggerda of Rexdale, Ont. are happy to announce the forthcoming marriage of their children, MARIAN and GERRY. The wedding ceremony will take place, God willing, on October 7, 1978 at 4 p.m. in the Christian Reformed Church Willowdale, Ont., 70 Hilda Ave., Rev. Louis M. Tamminga officiating. Future address: 83 Rameau Dr., Unit 1, Willowdale, Ont.

Anniversaries

1933 September 14 1978
On this day, the Lord willing, our families will gratefully remember the 45th Wedding Anniversary of our parents, whom we love,

ANDRIES ALKEMA
and
HELENA ALKEMA
(nee van der Meulen)

We praise our God for His faithfulness and care, which is so evident in their lives, we thank Him for what He has given us in them. Our prayer is that our Heavenly Father will fill their years together with His peace and continued good health.
Their children:
Clarence & Diane Alkema — Whitby, Ont.
Tom & Frances Alkema — Willowdale, Ont.
Liz & Kees Vreugdenhil — Chatham, Ont.
Nel & Kees Oosterloo — Brantford, Ont.
Harry & Sandy Alkema — Paris, Ont.
Cecil Alkema — Brantford, Ont.
and 15 grandchildren.
There will be an open house in the Maranatha Christian Reformed Church in St. Catharines on Saturday, September 16, 1978 from 2:30 to 4:30 p.m. Home address: Sunset Homes, 2 White Street, Bldg. C, Apt, 305, St. Catharines, Ont. L2M 1Z2.

Share your family news with us.

Anniversaries

It is with great joy that we wish to celebrate with our parents,

PETER & DOROTHY DE GRAAF
(nee Van der Lei)

the occasion of their 25th Wedding Anniversary on September 18, 1978. Congratulations Mom and Dad. We thank the Lord that you had this time together and that He will bless you and keep you in the years ahead.
Evelyn & Dennis
Joyce
Sandra & Peter
Patsy
Diana
Gerald
Kevin
Home address: R.R. #3, Auburn, Ontario, N0M 1E0.

On September 16, 1978, the Lord willing we hope to celebrate with our parents and grandparents,

MEINT DE JONG
and
AAFKE DE JONG nee Jonker

their 40th Wedding Anniversary. We thank the Lord for the many years He has given them together and we pray that He will continue to bless them for many years to come. This is the wish of their thankful daughter and family.
Gerta and Gary Heuving
Michael and Edward — Belleville, ont.
R.R. #4, Stirling, Ont.

1953 September 16 1978
Terrace, B.C.
With great joy and thankfulness, we hope to celebrate with our loving parents,

DICK EUVERMAN
and
FLORENCE EUVERMAN
(nee de Jong)

the occasion of their 25th Wedding Anniversary. We thank the Lord for guiding them and keeping them in his constant care. Congratulations Mom and Dad. Their loving children,
Arnie & Cecelia Jensen (engaged) — Salmon Arm, B.C.
Melvin — Vancouver, B.C. (UBC)
Bonnie — Edmonton, Alta.
Fred — Terrace, B.C.
Jean — at home
Sharon — at home.
Home address: 4930 Walsh Ave., Terrace, B.C., V8G 1Z2.

1953 1978
"Rejoice in the Lord always; again I will say, Rejoice."
The Lord willing on September 19th, 1978, we hope to celebrate the 25th Wedding Anniversary with our parents,

FRED J. and TINA FEDDES
(nee Prins)

Congratulations Dad and Mom! We hope that this may be a wonderful day for both of you, and that the Lord will keep you in His care for many years to come. Love:
Clarence, Cindy; Nathan
Donald
Alfred
Margaret
Linda
Pauline
Welcome to the open house on Sept. 19 from 7:30 p.m. till 10:30 p.m. at the "Blue Water conference grounds", (3 miles west of Wallaceburg). Best wishes only please!
Home address: R.R.#2, Port Lambton, Ont. N0P 2B0.

With gratitude to God, we celebrate 25 years of marriage on September 17, 1978.

ROBERT and MARY
VANDER VENNEN (nee Huissen)

Children:
Mark
Paul
Kathy
1 Massey Square, Suite 1910, Toronto, Ontario, M4C 5L4.

Anniversaries

Westmaas Lethbridge
1933 1978
With gratitude to the Lord for his goodness, we are happy to announce that on August 30th our parents, grandparents and great-grandparents,

LEONARD REEDYK
and
MARY REEDYK (nee Hordyk)

celebrated their 45th Wedding Anniversary. It is our hope and prayer that God will continue to richly bless them in the years to come.
Their thankful children:
John & Ida Reedyk — Lethbridge, Alta.
Dick & Joan Piekema — Edmonton, Alta.
Jake & Ruth Reedyk — Benton Harbor, Mich.
Bill & Margaret Reedyk — Campbell, River, B.C.
Arie & Pat Reedyk — Toronto, Ont.
Herman & Willie Leusink — Edmonton, Alta.
Martin & Ann Reedyk — High Level, Alta.
Len & Roxie Reedyk — Big Rapids, Mich.
Peter Reedyk — Edmonton, Alta.
24 grandchildren and 1 great-grandchild.
Home address: 2006-13 Street North, Lethbrige, Alta. T1H 2V5.

1933 Sept. 7 1978
On Sept. 7, 1978 the Lord willing, we hope to celebrate with our parents, grandparents, and great-grandparents,

ALBERT STEENWYK
and
JENNIE STEENWYK
(nee Kuizenga)

their 45th Wedding Anniversary. We are thankful to God for blessing them so richly and it is our prayer that He will continue to bless them in the future. Their grateful children:
Leo — Regina
Peter & Tryn — Prescott
Albert & Ellen — Brockville
Klaas & Maxine — Mallorytown
13 grandchild and 1 great grandchild.
R.R. #2, Springfield, Ontario.

1953 September 5 1978

BERT VAN HOLST
and
RUDIE VAN HOLST-Vandervelde

With thankfulness to God, we are happy to celebrate your 25th Wedding Anniversary with you. May the Lord bless you and keep you in the years ahead.
Love your twin sister Maaike and brother-in-law John.

Den Haag Grimsby
1948 1978
On Sept. 8, D.V., our friends hope to celebrate their 30th Wedding Anniversary,

MARINUS JOHANNES VAN VEEN
and
WILHELMINA VAN VEEN
(nee Suykens)

We praise God for His love and care for them through all these years and we also thank Him for their friendship. Our prayer is that the Lord will grant them many more years together as our friends.
From the Van Wely's
Audri & Wim Van Wely
John, Edna, Sean & Jeff Van Wely
Paul, Mary, Scott, Jonathan and Leigh Carney
Rob & Rose Van Wely
Susan Van Wely & Art Schaafsma
Theodore Van Wely
Home address: 8 Trevor Place, Grimsby, Ont. L3M 1H9.

Anniversaries

Dryber Smithville
1953 September 11 1978
With joy and thankfulness to God we wish to congratulate our parents and grandparents,

PETE and FEMMIE
ZWAAGSTRA (nee Terpstra)

on the occasion of their 25th Wedding Anniversary on September 11, 1978. It is our prayer that the Lord will continue to bless and keep them in the years to come.
Brian & Hilma Garner; Leanne, Christopher
John
Frank
Diane
Peter
Home address: Box 193, Townline, Smithville, Ont. L0R 2A0.

Obituaries

"For from Him and through Him and to Him are all things. To Him be the glory forever! Amen." Romans 11:36.
On Sunday, August 20, our Heavenly Father took His child,

BENJAMIN EDWARD

at the age of 1 month.
Parents: Ted & Trudi Vroon
Sisters: Rachel & Rebecca
R.R. #3, Wellandport, Ont.

"Surely goodness and mercy shall follow me all the days of my life; and I shall dwell in the house of the Lord forever." Psalm 23.
We give thanks to the giver of life that we were able to have Sonya for twelve beautiful years. In an instant the Lord took His precious child home,

SONYA JACQUELINE BEZUYEN

dearly loved daughter of Jack and Debbie and sister of Albert, Sandra and Carolyn.
Sonya's testimony that the Lord loved her and she was His child, is our comfort now.
R.R. #1, Group G, Box 89, Jordan Station, Ont. L0R 1S0.

"Jesus said: I am the Resurrection and the Life." John 11:25.
Suddenly through a tragic accident on Sept. 1, 1978, the Lord took unto His eternal Home, His child and our much loved granddaughter, niece and cousin,

SONYA JACQUELINE BEZUYEN

nearly 12 years old.
Grandparents:
Albert & Hendrika Bezuyen
Uncles and Aunts:
Jenny & Chris Teeuwsen
John & Ineke Bezuyen
Sonja & Richard Spikman
Henny & Jack DeVries
Albert & Helen Bezuyen
and Cousins.
God gives His people peace
When sorrows fill us to the brim,
And courage grows dim
He lays to rest our restlessness in Him.
God gives His people peace.

On Friday, September 1, 1978, it pleased the Lord to take unto Himself, through a tragic accident our dear granddaughter, niece and cousin,

SONYA BEZUYEN

in her twelfth year.
Dear daughter of Jack & Debbie Bezuyen (nee Bergman). Sister of Albert, Sandra and Carolyn. It is our prayer that the Lord will be with Jack & Debbie and the children with His comfort and strength. She will be missed by:
Opa & Oma Bergman
Ada & Aldert Louwes
Willy Diemer
Margaret & George Prinsen
Joanne & Hank Poortinga
John & Stena Bergman
Pete & Evelyn Bergman
Helen & Ron Chernishenko
Bill & Randy Bergman
and the 29 cousins.
Psalm 23.

Classified Advertising

Obituaries

Veilig in Jezus armen
On September 1, 1978, the Lord took unto Himself through a tragic accident our dearly beloved granddaughter

SONYA BEZUYEN

at the age of almost 12 years.
It is our prayer that the Lord will be very close to Jack & Debbie and the children with His comfort and strength.
Her grandparents:
Jo & Gre Bergman, Firelane 7, Niagara on the Lake, Ont.,L0S 1J0
Albert & Hendrika Bezuyen, 208 Lakeshore Rd., St.Catharines, Ont., L2M 1R4.

It pleased the Lord to take unto Himself, after a lengthy illness, our dearly loved brother and uncle,

HENDRIK HOGETERP

at the age of 72 years.
His brothers and sisters,
Mr. & Mrs. C. Hogeterp — 68 Selkirk St., Caledonia
Mr. & Mrs. A. Hogeterp — Holland
Mr. & Mrs. J. Hogeterp — R.R. 1, Jarvis
Mrs. Hazel de Bock — 16 Martin Ave., Galt
Mr. & Mrs. P. Hogeterp — R.R. 1, Hagersville
Mr. & Mrs. G. Hogeterp — R.R. 1, Jarvis
Mr. & Mrs. R. Hogeterp — R.R. 4, Cayuga
nephews and nieces.
Psalm 42 (His favorite Psalm).
It is our comfort to know, that our brother, Henrik loved the Lord and is now able to serve Him in the glorious Heaven above.

On August 29, 1978 the Lord called home after a long illness our brother and fellow member,

HARRY NIENHUIS

We pray that the Lord will comfort Alice and the children. "Blessed are they that die in the Lord".
The Evangelism Committee, Chr. Ref. Church, Wellandport.

On Tuesday, August 29, 1978 after a lengthy illness, it pleased the Lord to take into His eternal Home our beloved son-in-law, brother-in-law and uncle,

HARRY NIENHUIS

at the age of 41.
Mrs. Grace Keizer — Wellandport, Ont.
Henry & Ann Keizer — Richmond, B.C.
Jack & Henny Heida — St. Ann's, Ont.
John & Colleen Keizer — St. Ann's
Paul & Jane Keizer — Caistor Centre, Ont.
Bill & Kathy Keizer — Smithville, Ont.
nephews and nieces.

On Tuesday, August 29, 1978 the Lord took unto Himself after a lengthy illness one of our members,

HARRY NIENHUIS

The Men's Society "Search the Scriptures" expresses their deepest sympathy to Mrs. Alice Nienhuis and her children. May the Lord comfort and sustain the family in this loss.

On Tuesday, August 29 it pleased the Lord to take to His eternal home after a long illness my dearly beloved husband and the children's dear father,

HARRY NIENHUIS

at the age of 41.
We are left to mourn his passing but not as those without hope.
His wife
Alice (nee Keizer)
His children:
Grace, Steven and Cindy — all at home
Matthew 11:28-30.
Wellandport P.O., Ont.

Personal

Christian woman (age 30, divorced) wishes to make contact with man of approximate same age. All responses kept confidential. Write to Box #4324, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Christian lady from Dutch background would like to correspond with Christian gentleman, age 30-35. All letters will be answered. Please write to Box 4328, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Christian Gentleman in Southern Ontario. Late 60's, good health, 5'8" tall, likes to hear from Christian lady or widow 50-65 years. Good natured, and good health, to spend the winter in the South. First letter with picture please. Will reply to each letter. Please write to Box #4326, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

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Beef Feed Lot and Starter barn. 157.02 Ha. (388 acres) 2 sets of buildings. 2 Silos. Power feeding. New Implement shed. Good corn land. River on property. Highway location. Asking $385,000. Call Albert Carson, Listowel Office 519-291-4241.

40.47 Ha. (100 acres). Harriston loam, all workable. Barn 75' x 52', Hog barn 75' x 22', Silo, new Milkhouse. New 200 amp. hydro service. 1½ storey, 4 bedroom home, new oil & wood comb. furnace. Implement shed. Asking $145,000. Some F.C.C. Mortg. Contact Albert Carson, Listowel Office 519-291-4241.

101.16 Ha. (250 acres) Slightly rolling clay loam, approx. 50 acres mixed bush on home farm. 50 acres with 25 acres bush across road with good building site. Barn 64' x 48', new steel roof. 1½ storey, 4 bedroom home, new gas furniture. Garage. Asking $210,000. May be purchased as one or separate. Contact Albert Carson, Listowel Office, 519-291-4241.

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Real Estate Ltd.

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For rent a 2 bedroom home. Centrally located in St. Catharines. Ideal for Brock University students. Available October 1, 1978. Please write or call:
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Niagara on the Lake, Ont. L0S 1J0
Phone: 934-0695

Available immediately. One half of a farmhouse, near Peterborough, Ont. Two bedrooms; Ideal for a young or older (retired?) couple. Call 705-696-2079.

Help Wanted

Experienced married couple wanted on modern dairy farm in Central Alberta. Must be able to take responsibility. Good house, barn and garage on separate yard available. Phone: 403-784-3447.

Experienced person wanted for a large dairy farm near Ottawa. Milking experience essential. Modern house supplied. Ref. required. Top salary for right person. Write Box #4327, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Needed, a housekeeper for small family on farm in S.W. Ontario. Please write to Box #4320, Calvinist Contact, 99 Niagara St., St.Catharines, Ont. L2R 4L3.

Required immediately a full-time **Executive Secretary** for Youth Evangelism Services, stationed in the Toronto area. Qualifications: possess all basic secretarial skills; able to manage an office; be effective in written communication; able to work independently. Written applications with resume to be sent to YES (personnel), 1008 Bathurst Street, Toronto, Ontario, M5R 3G7.

Ministers

GRANUM: The Christian Reformed Church of Granum, Alberta, is in need of a pastor to fill their vacancy. The congregation has a membership of 60 families. Most families are involved in agriculture. Any minister interested in a call to serve are asked to write to the clerk, G. Bos, P.O. Box 245, Granum, Alta. T0L 1A0, Phone: 403-687-3956.

Teachers Needed

Williamsburg, Ont.— Due to unforseen circumstances our school is in need of a teacher for grades 1 and 2 (24 pupils) for the new school year starting Tuesday, Sept. 5. Please contact Mr. James Kooistra by phoning 613-535-2152 (home) or 613-535-2687 (school), or write Timothy Christian School, Williamsburg, Ont., K0C 2H0.

Misc.

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Attention **Hockey Teams** of Christian Reformed Origin! Any team interested in playing hockey in the Christian Reformed Hocky Assoc. League. We play in Erin, Ont. on Saturday nights starting in October. Please contact: Hank De Weerd, 1-416-455-8331 or George Roos, 1-416-457-3705.

Employ Wanted

Young gentleman of the Netherlands seeks full-time employment on farm in Canada. One year experience on beef farm in southwestern Ontario. Presently working as farmers relief in the Netherlands. Please write, Arie Havelaar, Lysterbesstraat, Dordrecht 331 9VJ Holland. Or phone/write, John Beintema, R.R. #6, Forest, Ontario, N0N 1J0.

Lady in her early 40's with a teenage son is looking for a housekeeping job in a Christian family. Please write to #4325, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Misc.

FLORIDA
Faith Orthodox Presbyterian Church, 600 SE, 58 Ave., Okala, Fla. Worship services Sundays at 10 and 11 a.m. and 5 p.m. Truly biblical and truly reformed. A warm welcome awaits you.

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Teachers Needed

Chilliwack, B.C.

TEACHING PRINCIPAL NEEDED

Due to illness our principal has asked to be released of his contract. Chilliwack Christian School is in need of a teaching principal for the 1978-79 term. Please send letter of application with resume to:

Y. Ypma (secr.)
46599 Montana Dr.,
Chilliwack, B.C. V2P 6L9

Help Wanted

Classis Hamilton Homes for the Aged Inc.

The Home in Grimsby, to be known from now on as Shalom Manor, accomodating 74 people, will be started in September, the Lord willing. We have a completion date in mind for the Spring of 1979, and we will need an

Administrator [M. or F.]

who is able to give cheerful Christian leadership, to coordinate the services to be provided, and to take care of the administrative and public relations aspects of the work. Applicants must be fluent in English and Dutch.
Write to: Box 1078, Beamsville, Ont. giving full details of past and present employment.

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With the beginning of the Fall and Winter Season I extend the opportunity to you as School, College, Society, Church, Social or Club to invite me for an evening of sharing and discussion along with the presentation of a small exhibition. All you have to do is ask.

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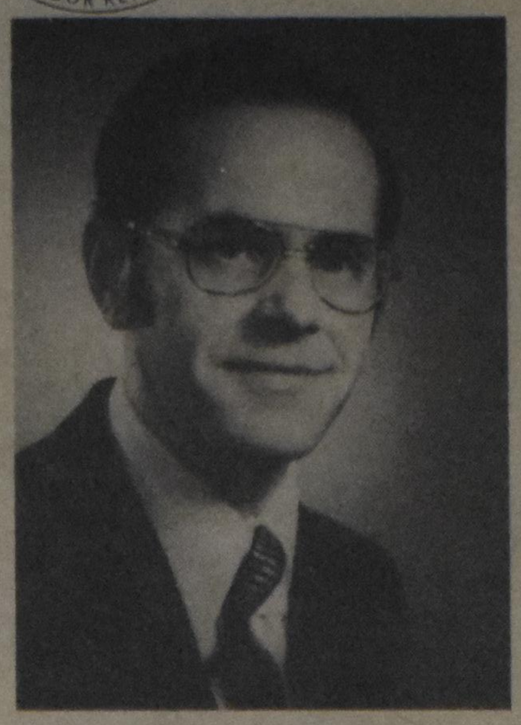

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Reprinted commentaries of limited value

Studies in Romans ($3.50), **Ephesians** ($2.95), **Philippians** ($2.45), **Colossians and Philemon** ($2.95), **II Timothy** ($2.95), **Hebrews** ($2.45), by H.C.G. Moule; Published by Kregel Popular Commentary Series, Kregel Publications, Grand Rapids, 1977. Reviewed by Rev. J. Kuntz.

The back page of these "Studies" tells us that the author, who lived from 18[illegible]320, was Dean of Trinity College in Cambridge, later on Principal of Ridley Hall, also in Cambridge. In his day he was a "popular speaker," an "accomplished scholar" and a "skilled teacher".

We can imagine that many in his time were happy with the studies presented in these volumes. They were all written around the year 1900, and are devotional, verse-by-verse commentaries, complete with introductory notes, exhortations and practical remarks "for a Christian's faith and love".

The author wants to remain faithful to the scriptures and does his best to let the Bible speak to his generation. I think that his books have been a great help for many Bible students.

Yet I wonder why they had to be reprinted. In style, letter type, vocabulary, manner of writing, these books belong to a former generation. Their appearance is uninviting for people of 1978. That does not mean that we cannot profit from the study of these books. However, if you are looking for a commentary on different Bible books there is more up-to-date material available than these 80 year-old studies.

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25th Anniversary

1953 1978

Maranatha Christian Reformed Church, Belleville, Ont.

This occasion will be celebrated D.V. on the following dates,
SATURDAY, Sept. 30th, 1978 at 7:00 p.m.—Social Evening
PLACE: Centennial Secondary School, Palmer Rd., Belleville, Ont.

SUNDAY, OCT. 1st, 1978 — THANKSGIVING SERVICES
10:00 a.m. — Maranatha Christian Reformed Church, Orchard Drive, Belleville, Ont.
2:00 p.m. — Tabernacle United Church, Church Street, Belleville, Ont.

Former members and friends are cordially invited to join us in this celebration in honor of our faithful God.

College or university students coming to Toronto

are invited to a get-acquainted social
Thursday, Sept.14, 1978 from 5:30-8:30 p.m.
Supper provided (pot-luck). Bring what you can.
Even if you can't bring anything, come anyway.
An opportunity to meet old and new friends and get information on the campus ministry program.

Numan Centre
University Campus
89 St.George St.
Handy by car or subway

Pastor John Veenstra
Campus Minister
Office 979-2468
Res. 481-4391

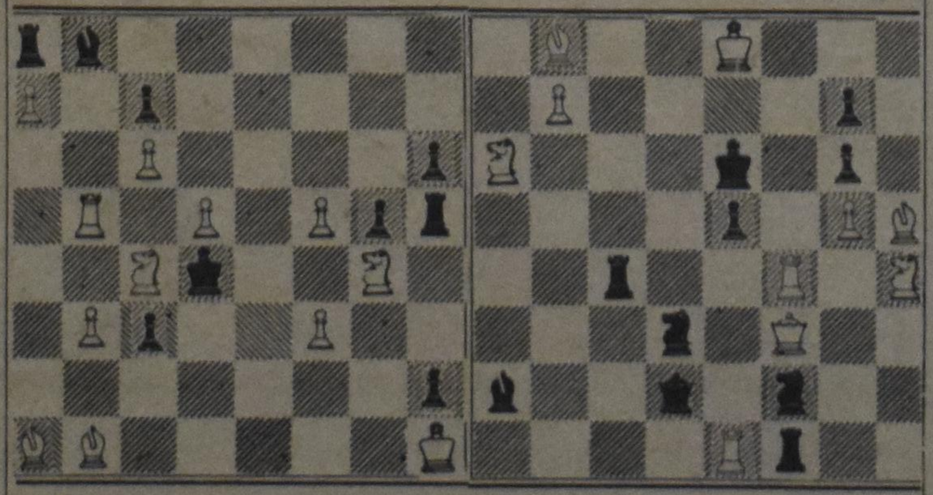
Editor: Pete Layer

LET'S PLAY CHESS

SECOND SERIES OF PROBLEMS IN NOVEMBER

#757 S. Seider, Israel, 1967 9

#758 A. Molnar, Hungary, 1951 10



12 10

3-mover 3 pts 2-mover 2 pts.

Notes:

1. Both these problems stand out because they contain at least three different threats each. Usually this disqualifies a problem from further consideration because of the hopeless situation Black finds himself in. However, the variations will show how each author has used this idea to compose an entertaining piece.

2. Please indicate the key and all variations for #757 and the key with the different threats for #758.

3. The deadline for the September problems is Oct. 20 for those living in Ontario and five days later for those living elsewhere.

25th Anniversary Celebration of the First Chr. Ref. Church of Guelph, Ont.

OCTOBER 7, AND 8, 1978

Dinner and variety night, October 7, commencing at 5:30 p.m, at the Creelman Hall, University of Guelph. Tickets $6.50 per person, available from Grace Biel, 69 Cedar St., Guelph, Ont. or call 822-5054. Former members are invited to this event.

Special thanksgiving service at the church on Water St. at 7:00 p.m., October 8, 1978.

CALENDAR OF EVENTS

Sept. 8 Annual get-acquainted mixer for students coming to London at the Oosterhuis residence, Victoria Rd., London, Ont. at 8 p.m.

Sept. 10 10:30 a.m., Special Worship Service of Welcome and Dedication at Waterloo Christian Reformed Church, meeting in auditorium of Conrad Grebel College. 5:00 p.m., Similar Service at Water Street Christian Reformed Church in Guelph. Fellowship and lunch after both services. All students with their parents and friends are invited.

Sept. 14 Mr. James Heynen, director of education, Board of Publications, Christian Reformed Church, will speak on "Education in the church", on Thursday, Sept. 14 at 8 p.m. in London (First) Christian Reformed Church, London, Ont. A discussion will follow.

Sept. 16 London student retreat at Springbank Park. Sports from 1:30 p.m., weiner roast followed by a talk by RHM John Van Til and the musical group 'The Living Promise.'

Sept. 16 Ontario Christian Reformed Sunday School Teachers Association will hold its 21st annual convention in Fruitland Christian Reformed Church. Speakers will be announced.

Sept. 21 "Rededication Service" to commemorate the 25th anniversary of the Sarnia Christian School. The keynote speaker will be Dr. M. Ruiter. This special evening will be held at 8:00 p.m. in the Lambton Christian High School on Essex St. All welcome!

Sept. 30 Prof. Robert Recker, professor of missions at Calvin Theological Seminary, will speak on "Evangelism and the CRC: Where are we?" on Saturday, Sept. 30 at 8 p.m. in the London (First) Christian Reformed Church, London, Ont. A discussion will follow.

Sept. 30 Christian Labour Association of Canada annual All-Ontario Fall Rally in Woodbridge District Christian High School, Toronto, Ont. at 9 a.m. Theme for the day will be "The growing threat to democracy" with speakers Dr. Sander Griffioen, Mr. Co Vanderlaan and Mrs. Marcia Hollingsworth.

Oct. 7 "Classes of 1953" Reunion and dinner. All those attending Sarnia Christian School in 1953 (grades 1-8) are heartily welcome!

Oct. 14 Committee for Justice and Liberty Foundation's annual meeting will be held at Silverthorn Collegiate (Burnhamthorpe Road and Islington), Toronto, Ont.

Christian Labour Association of Canada
CLAC Western Social Action Conferences, Speakers - 9:30 a.m. - Dr. Harry Groenewold, "Multi-culturalism and the Open Society." -1:30 p.m. - Dr. Bernard Zylstra, "Is there Legal and Social Space for the CLAC in Canada?" **Vancouver,** Saturday, October 14, 1978, First Christian Reformed Church, New Westminster, 8255-13th Avenue. **Edmonton,** Saturday, October 21, 1978, St. James United Church, 14323-107 A. Avenue.

CRC TV television programs in Canada:
BRITISH COLUMBIA; Kamloops Channel 4, Kelowna Channel 2, Sept. 3, 10, 17, 24, October 1 at 11:30 a.m. MANITOBA, Winnipeg Channel 7, Sept. 3 at 3:30 p.m. ONTARIO, Timmins Channel 6, Sudbury Channel 9, North Bay Channel 4, Pembroke Channel 5, Ottawa Channel 5, Sept. 3, 10, 17, Oct. 1, 8 at 11:30 p.m. NOVA SCOTIA & NEW BRUNSWICK; (ATV Television System), moncton Channel 2, St. John Channel 9, Halifax Channel 5, Sydney Channel 4, Sept. 3, 10 at 4:00 p.m. and Sept. 17, 24 at 3:00 p.m.

Dated	Mailed	Deadline for classified ads	Deadline for all other advertising
Sept. 15	Sept. 13	Sept 11 (noon)	Sept. 8 (noon)
Sept. 22	Sept. 20	Sept. 18 (noon)	Sept. 15 (noon)
Sept. 29	Sept. 27	Sept. 25 (noon)	Sept. 22 (noon)

Books

Come quickly, Lord Jesus!

Armageddon Now! The Premillenarian Response to Russia and Israel since 1917, by Dwight Wilson; published by Baker Book House of Grand Rapids, 1977; paperback, 258 pages; price $5.50. Reviewed by Theodore Plantinga.

I belong to a church with a beautiful name, Maranatha. The Maranatha prayer expresses our longing for our Lord's speedy return.

Among the many Christians who pray the Maranatha prayer faithfully are some who can only view the Lord's return as heralded by a cataclysmic series of events culminating in what they call "Armageddon." This conviction that Christ will be ushered in by warfare and widespread misery leaves many of them with mixed feelings about world events. On the one hand they deplore the horrible events of the twentieth century, but on the other hand they welcome them as signs of Christ's imminent return.

Armageddon Now! can well be read as a sober warning against speculation about the "last things." Its author, Prof. Dwight Wilson, presents us with a history of premillennialist speculation and error, though he is a premillennialist himself. Because the book is thorough, it is somewhat tedious.... Those who do not wish to plod through all of it would do well to at least sample the record.

The question the book should leave us pondering is the meaning of the Maranatha prayer. Does this prayer mean that we as Christians are to accept the growth of wickedness in our time as inevitable, as part of God's plan? Or should we condemn wickedness on the part of the nations as contrary to God's law and do all we can to oppose it?

According to Prof. Wilson, many Christians in our time are guilty of the "antinomian heresy," that is, the view that God's law can be disregarded in some situations, at least. This antinomianism raises its head especially with regard to the modern state of Israel. "If Israel is the elect, and Jewish history is predetermined by God and foretold by prophecy, then ordinary rules of international law (morality) do not apply to God's chosen people; and there is no absolute standard by which they can be judged. This is not implicit in the premillenarian view of prophecy, but it is what has worked out in practice in the response to Israel" (p. 143).

Such a reading of Scripture leaves Christians immobile. Why oppose the brute force of the Soviet empire if the lawlessness of that empire is part of God's plan for bringing history to a close? The answer to that question is that God has not told us in His Word that He intends to use the Soviet empire in any such way. But He has told us that He wishes to see justice prevail upon the earth.

Let the divine appeal for justice be our starting point when we survey the upheavals of history. When we utter the Maranatha prayer, let's look ahead to the realization of peace and justice and the full renewal of God's good creation.

Taxpayers funding for expensive entertainment

Who's Afraid of Canadian Culture? by S.M. Crean; published by General Publishing Co. Ltd., Don Mills, Ont., 1976. Reviewed by Christina Pleizier.

This book claims that "the survival of Canadian culture and the Canadian nation is in danger". In this thoroughly researched documentation on the state of nearly every manifestation of culture in Canada, we soon realize with Ms. Crean the predicament that Canada is in.

Culture is defined in broad terms as a "process of communication in which everyone participates by virtue of belonging to the human race. There could be no society without it. Culture is the process whereby groups and individuals share and exchange ideas, perceptions and experiences; whereby the collective attitudes of a social group, its goals and values, are formed and transmitted to succeeding generations". Because of Canada's unique characteristics of enormous geographical proportions, variety in physical environment, and a variety of ethnic backgrounds, we cannot speak of there being one distinct Canadian culture, but we may boast of that very diversity, and the interaction between peoples and places, as being truly Canada, rich in texture, and worth preserving.

The author then sets out to describe the history of the various aspects of organized culture, such as the Canadian broadcasting system, the film production industry, arts and arts organizations, museums, book publishing and the education system.

We soon become beware of the fact that each of these aspects shares a similar history, and that a grave danger besets them all. Historically, Canadian culture was simply an extension of British culture. As the fledgling Canadian culture was coming gradually into its own, either enterprising organizations from south of the border, or Canadian elements wishing for 'international exchange' allowed free access of foreign interests. These proceeded to establish themselves and influence our cultural industries, particularly TV and radio, film production, book and magazine publishing, and education. The government, in order to promote international cooperation, encouraged this development with tax incentives to foreign companies and other legislation.

Numerous royal commissions and other inquiries have since exposed the monster that has been created: while the United States exports its surplus production all over the world, most countries, including the U.S., protect their native industries by imposing tariffs on imports. Canada's laws, in contrast, have the opposite effect. As a result, multinational corporations have monopolized the film and music industries. Public and private television and private radio are controlled by American industry because of their dependence on advertising. Canadian artists of every kind are shunned for foreign talent; or they have to prove themselves first on the competitive international scene before being accepted in Canada, thereby risking to lose their Canadian identity.

Canadian book publishers, and therefore Canadian authors are on the brink of economic extinction. The educational system, teaching by American methods, from American viewpoints, using American textbooks, is producing generations of Canadians who even know American history better than their own. There is no reason to believe that 'imported' is necessarily better. But because of repressive legislation we don't even have a chance to find out how good Canadian talent really is.

The government does set aside money, through the Canada Council, to nurture what Ms. Crean calls 'Official Culture'. This money allows various arts organizations to carry on programs of ballet, opera, classical music and art exhibitions, again, usually imported. Very little of this actually reaches Canadian artists, who can usually not survive on what they make practising their art.

A situation as deeply rooted as this can only be corrected by drastic government intervention, as the author suggests. However, we as Canadian citizens should also wake up to the fact that an American takeover of our culture can only mean the extinction of Canada as a nation. It does nothing for the promotion of Canadian unity. Americanism, in so far as its promotes freedom for the individual to improve his economic standard of living at any cost, denies the right for cultural minorities to exist. I urge a better awareness of the issues involved by recommending reading of this book.

Illustrations from the Bible

"Suddenly a voice spoke to him from the middle of the flames. "Moses! Moses!" the voice said. He stopped dead in his tracks. "Here I am," he faltered. "Do not come any nearer," the voice said. "Take off your shoes. You are standing on holy ground." Hastily Moses took off his shoes.

"I am the God of your fathers," the voice said, "the God of Abraham, of Isaac, and of Jacob." Moses hid his face in his hands. He was afraid to look at God." From: **Two Spies of a Rooftop and other story sermons for Children's Church** by Marianne Radius, published by Baker Book House, 1978 in paperback, formerly called **The Tent of God**; 368 pages.

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